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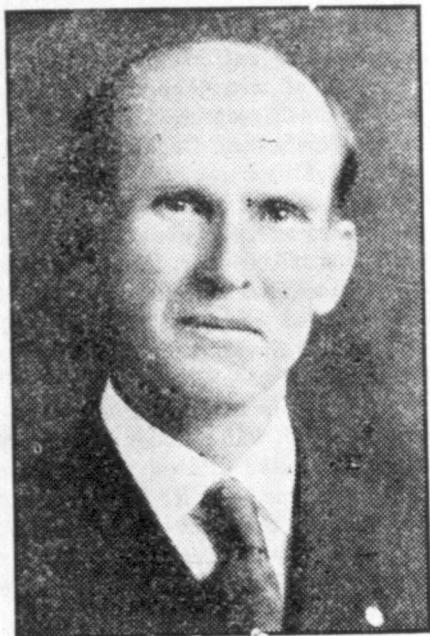
# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIV

JACKSON, MISS., November 24, 1932

NEW SERIES  
VOLUME XXXIV. No. 47

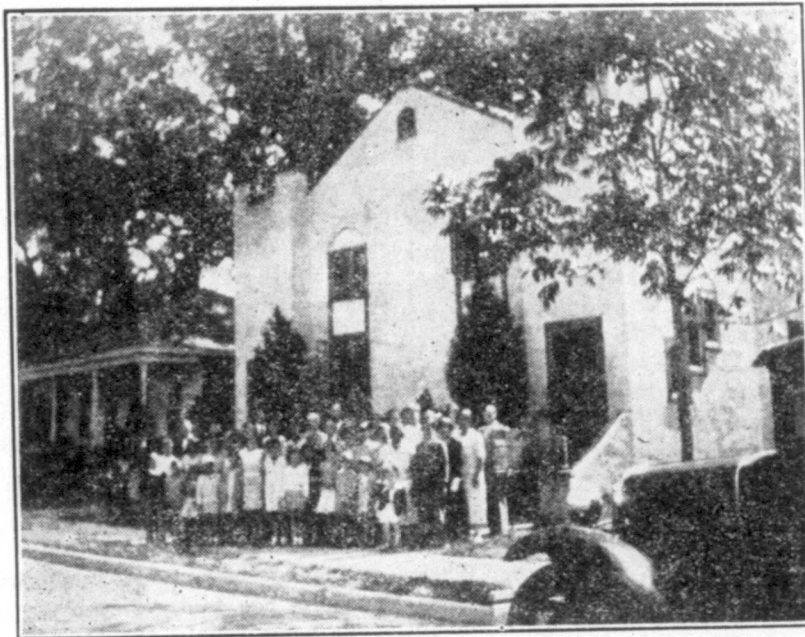


REV. W. S. ALLEN,

Moderator Harrison Association,  
Missionary Pastor at Pass Christian,  
Bay St. Louis and Kiln.



GRACE MEMORIAL BAPTIST CHURCH—GULFPORT, MISS.



FIRST BAPTIST CHURCH—PASS CHRISTIAN, MISS.

## AN OLD THANKSGIVING PROCLAMATION

—O—  
Make a joyful noise unto Jehovah, all ye lands.  
Serve Jehovah with gladness;  
Come before His presence with singing.  
Know ye that Jehovah He is God:  
It is He that hath made us; and we are His.  
We are His people, and the Sheep of His pasture.  
Enter into His gates with thanksgiving,  
And into His courts with praise:  
Give thanks unto Him and bless His name.  
For Jehovah is good; His loving kindness is  
forever,  
And His faithfulness unto all generations.

—BR—

Before the election we were told that there was no difference practically between the two great political parties on the question of prohibition, that one was about as wet as the other. And now these same informants are telling us that the executive and legislative branches of the federal government have their mandate from the people to repeal the Eighteenth Amendment. What we want to ask is when we are to believe these people, before or after.

Since February 1920 there has been contributed for the Christian Education the sum of \$1,007,220.61. This amount does not include \$125,000.00 contributed by the General Educational Board for Mississippi College Endowment; neither does it consider \$200,000.00 contributed by friends of the Mississippi Woman's College, nor \$200,000.00 contributed for Endowment to Blue Mountain College, nor \$98,000.00 contributed by a friend of Blue Mountain College for building purposes and other smaller miscellaneous gifts to various institutions.—R. B. G.

—BR—

As evidence that our people have not ceased to contribute, the State Board office received from the churches during the past Convention year \$158,111.13. In addition to this, we have information from participating interests showing a total sent direct to these interests in the sum of \$48,352.48 which would make a total contributed to all participating interests during the past Convention year of \$206,463.61. If we can enlist the other two-thirds of our churches in giving, we shall have no trouble in financing our work.—R. B. G.



## ATTACKING THE SPIRITUAL DEPRESSION

W. S. Allen

That a spiritual depression is on no thoughtful person will deny. It is evident on every hand. Such depressions have been since the beginning of time. One fact has characterized all depressions. They have always been preceded or accompanied by a spiritual depression. Months before our present business depression came a very serious spiritual depression was on. It was manifested in our own denomination by widespread falling off in contributions to all our missionary and benevolent causes and the consequent calling from the field of large numbers of our missionaries both Home and Foreign. This condition has grown more serious from year to year. The thing that we need to face is that the business depression was not responsible for this condition but our spiritual depression.

The Prophet Jeremiah in attacking a spiritual depression in his day represents God as saying: "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." The cause back of the depression in Jeremiah's day has been the background in every depression I know anything about. What was the cause? Just two things: the people had forsaken God and set up their own way in the place of God's way. That is our big trouble today. "In the days of prosperity we came to feel independent and self-sufficient. We so constantly received mercy and grace at the hands of God that we came to feel that the blessings we enjoyed were our necessary and rightful possessions. We forget the giver while enjoying His gifts. But the smooth seas on which we were sailing have become rough and overcast."

What happens when people forget God? Four things I mention here. There is always a growing spirit of indifference to all things spiritual. The people become indifferent toward God. They no longer care for Him, for His fellowship. Like Adam and Eve in the garden of Eden they get just as far from Him as possible. His house is forsaken, His Word becomes a dull book, and prayer a forgotten duty and privilege. The material, the fleshly worldly things, become predominant. God's appointed leaders are also forsaken. The people in Jeremiah's day were tired of him. It becomes a hard time for God's spiritual leaders.

Closely following is loss of confidence. "When men cease to fear God they get afraid of one another. Confidence is frozen. When faith among men fails everything else fails." How true that is today.

Then there comes moral collapse. Roger Babson said: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general moral collapse." He is right. Such a time is always dangerous to every institution that stands for God and righteousness. Our greatest peril now is moral sickness. We have every reason to believe that dark and sinister forces are taking advantage of this moral collapse to break down and destroy the home, the Christian sabbath, the church and the influence of the Christian ministry.

Last of all there comes the utter confusion of the people and all their plans. People are confused and troubled today as perhaps never before. Their hearts are failing them for fear of the things coming upon the world. "They seek for plans and fall into greater confusion. They grasp for the light and behold more darkness. Men talk, talk, and get nowhere." God has described our trouble in His Word. Will we listen to Him? "They meet with darkness in the daytime, and grope in the noonday as in the night. They grope in the dark without light, and He maketh them to stagger like a drunken man." "We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men."

A rather dark picture, you say. Yes, but there is no use fooling ourselves. Is there no way out, you ask? Yes, there is. It isn't an easy way. But it is the only way. Here it is. Let us humble ourselves before God, confess our sins, and dare to do His will at whatever cost. It was "MY PEOPLE" in Jeremiah's day who had forsaken God and set up their own plans. It was "MY PEOPLE" in the long ago to whom God said: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land." If we are not willing to return to God and get right with Him then there is no hope for us.

Then we must dare to come back to the main business Jesus committed to His churches—His great missionary program. We must cease substituting broken cisterns for the living fountain of water. I fear we have been substituting our plans for God's plans; our wisdom for the revealed will of God; finance drives, membership campaign, pep meetings, for the power and leadership of the Holy Spirit. While we have been doing this the people have been substituting the movies for the churches; the righteousness of man for the righteousness of Christ; the pleasure of this world for the bread of life; a brief temporary existence in this world for an eternity in a heavenly world. Our Bible is a Missionary Book. Our Saviour instituted a Missionary Church and gave to it a Missionary Program. There is just one big business for us and that is Missions. When we get away from this we get away from our Leader and from power.

Let us dare to live lives of faith and prayer and courage. This is no time for cowards. God has never used a coward to do His work. He can only use men and women who have courage to go forward at His command, men and women who know no such word as retreat, and who are not afraid to do and dare and die. In this spirit we will conquer all our difficulties and go on to win gloriously for the Captain of our Salvation.

—BR—

## SOME COMPARISONS

By T. J. Bailey, D. D.

—O—

Many things have been said about comparisons. Burns said of certain comparisons, "they are odd." John Lydgate said, "they are oftentimes grievous." Burton said, "they are odious." Someone else has said, "they are odorous."

To some people, the following comparisons of figures may seem "odd," "grievous," "odious," or even "odorous." Many of the big dailies are so lop-sided in anything they have to say on the liquor question that an intelligent person, it matters not on which side he stands, is smitten with amazement at their garbling. Any good citizen is supposed to desire full light on any current question. That much is due himself. And surely every one who writes on any great question should know the main facts about it, and tell the straightforward truth about it. It is true some things may be put over by strategy temporarily, but nothing is ever settled finally until it is settled right.

Anti-prohibitionists are very diligent in gathering all statistics favorable to their side, and equally diligent in suppressing all that are unfavorable to their desire and purposes. But in the interest of fair play and the welfare of our country, let us step out into the blazing light of facts, and take an honest view of the question from every angle and source. Every prohibitionist is seeking the welfare of our country, and, if he can be convinced that the return of the saloon will promote the interest of our people financially, socially, educationally, morally and spiritually, then he would say, let the saloon come back. The intelligent prohibitionist firmly believes that the liquor business is not amendable to regulation, but must be subjected to annihilation.

As so many references have been made in recent times to the Canadian system of liquor control, let me look at some figures given out by the Liquor Control Boards of Canada. Mark you, these figures are given out by liquor people, and not by those whom they denominate fanatical religious reformers. The liquor people not only emphasize the amount of the revenue received from this partnership between the Government and the liquor people, but leave out altogether the cost to the Government of collecting this revenue. However, the Liquor Control Boards give the gross revenue receipts and the gross expenses to the Government of collecting this revenue. It is to these comparisons that attention is invited.

Taking the six Provinces of Canada, British Columbia, Alberta, Saskatchewan, Manitoba and Quebec with the two independent states of New Brunswick and Nova Scotia, the gross revenue for given periods amounted to \$195,898,531, every one of the Provinces losing heavily, while for the same periods the cost of collecting this sum was \$1,194,763,023. So instead of the Government making a profit out of the liquor business, it actually lost \$998,863,492. And this takes no account of the intangible loss in property, hunger, suffering, poverty, illiteracy, humiliation of wives, children, relatives and friends, and self-respect.

Again: the Department of Justice in the United States reports that: "Since the prohibition amendment was put in the Constitution, twelve years ago, the Federal Government has expended \$284,156,000 for the enforcement of the prohibition law, and has collected in fines and confiscated property \$584,588,000, showing a gain to the Government of \$300,432,000.

Thus we see that under the Canadian system (Government dispensary) the Government lost heavily, while under the prohibition system in the United States, the Government received a handsome profit. The Canadian Government lost in the above given periods fifteen dollars every time it gained one; while the United States Government received over two dollars for every one spent.

Three years ago, while in New Orleans attending a law enforcement convention, I heard Mr. O. D. Jackson, Federal Prohibition Administrator, located in New Orleans, whose territory covered Louisiana, Alabama, Mississippi and Arkansas, make the statement that receipts from fines and confiscations in his district exceeded the expenses of operating the prohibition work in the sum of \$264,000 for the period of the two years just preceding the convention. It is said figures never lie. So here is what they say. Ponder them.

—BR—

## MUSINGS OF A CHUMP

—O—

Yes, sir, we must have a young minister for our pastor. Our young people simply will not consider an old man, and we must please them. You see it is this way. We have a great many young people, but very few of them ever stay for the service of worship. Oh, yes, they attend Sunday school and B. Y. P. U. in large numbers, but the preachers we have had have not interested them and they say a young preacher would. Yes! yes! indeed! our ministers have all been superior men intellectually and their characters have been blameless—they were real gospel preachers. But that is not what interests young people, and I tell you we must interest them. They want "spizzerinktum," "pep," "eats," "whoopie," and lots of "enthusiasm." They say a young minister would lead them in this, and since this is what they want, rather than real gospel messages, I am in favor of giving it to them.

Yours truly,

A. Chump.

—BR—

The Baptist Home News is the name of the new paper issued by the Baptist Home for Children at Jackson. The November issue has interesting information and good pictures.



# Housetop and Inner Chamber

Abraham Lincoln said, "I would rather lose my right hand than sign a document that will perpetuate the liquor traffic."

Pastor Earl Brooks held special revival services in his church at Drexel, Mo., Nov. 13-27. W. S. Miller had charge of the music.

Students in Baptist Bible Institute in the first seven weeks of this session have preached 750 sermons, met 1,204 assignments, dealt personally with 632 people, witnessed 210 conversions, had 4,684 present at the services, and distributed 552 gospels, Testaments and tracts.

The Anti-Saloon League National Convention will be held in Washington City Dec. 9-12, with headquarters at the Raleigh, 12th and Pennsylvania Avenues. On the program are Alvin C. York, Dr. A. J. Barton, Col. Patrick Callahan, Scott McBride, Bishop Cannon and many others.

Representatives of the New York Bible Society have handed some part or all of the Bible in 79 different languages in the city and harbor of New York during the past year to persons of all these varied nationalities. It may be even more surprising to some to know that the Holy Scriptures around the world have been translated into 924 different languages and dialects.

A Mississippian now living in another state writes of his joy in the progress of the work in his native state. He says, "The ministers of this town are praying and working for a spiritual revival in all the churches, but too little is said about sin and the necessity of repentance. There seems to be a great lack of emotion in the preaching and the praying."

Rev. E. A. Kinley says in The Maritime Baptist with reference to the Canadian liquor law, "It has not filled our provincial treasury as it was intended. It has not eliminated bootlegging or the drinking of substitutes for hard liquor. We will wake up some morning to the intolerable conditions created by the liquor selling, and the people of Nova Scotia will rise up against it."

The Baptist Hospital in Memphis makes a good report again this year to the three state Conventions in Tennessee, Arkansas and Mississippi. For the past 18 years the management reports no deficit. For the past year charity work was done to the amount of \$278,000.00, which was for service to 4,000 patients. The total number of patients admitted was 11,500. There was a reduction in salaries of \$40,000 for the year.

All of us might well ask, "Is it I," as we read Dr. Andrew Bonar's analysis of motives in Christian service. Here it is: "Personal ambition, twenty-three parts; love of applause, nineteen; pride of denomination, fifteen; pride of talent, fourteen; love of authority, twelve; bigotry, ten; love to God, four; love to man, three."

Miss Mary Anderson sails in December for Canton, China, returning to teach in the college there where she was engaged a few years ago. The school was closed temporarily because of the disturbed conditions in China. For a few years past Miss Anderson has been teaching and studying in America. She has done all the work for the doctor's degree from Columbia University, except the presenting of her thesis, which she will complete in China, the subject being "Chinese Education." Her home will be with her aunt, Mrs. Janie Lowrey Graves, who has been a missionary in Canton for many years.

One-third of the Baptist Churches in Kansas reported no baptisms in 1931.

Sunday school at First Church, Shreveport had 2,135 present on a recent Sunday.

Lord Roberts, Field Marshal in the British Army, maintained daily family prayers for 55 years.

Now is a good time to start a petition to be signed by all who love temperance, to be presented to our representatives and senators, asking that they vote against the repeal of the Eighteenth Amendment.

Two may occupy a room at either the Markham or the Great Southern Hotel at Gulfport paying \$2.50 a day for both during the convention Nov. 29-Dec. 1. This holds also for day of Pastor's and Laymen's Conference on the 28th.

Pastor J. W. Dickens of Metairie church in New Orleans recently had Dr. T. D. Brown of St. Charles Avenue Church with him in an eight-day revival meeting. Six were added to the membership, four by baptism.

The importance of a comma in stating a fact accurately is shown in a mistake made recently about mission receipts. Somebody said, "Churches on the foreign fields gave last year \$145,000, more than was given by all Southern Baptists in 1906." What he should have said was, "Churches on the foreign fields gave last year \$145,000 more than was given by all Southern Baptists in 1906." See?

From a letter in the Baptist Message we learn that a church of less than fifty members of Seventh Day Adventists in Baton Rouge, La., and none of them wealthy, gave more to Foreign Missions in September than did all the Baptists in Louisiana. And we don't know whether any Baptist Church in Mississippi did as well. The amount was \$158.82. How was it at your church?

Aberdeen: Our church has four unions—Junior, Intermediate, Senior and Adult—all of which are doing good work. The General Organization has an average attendance of sixty-five each Sunday evening. The Senior, Intermediate and Junior unions have recently finished a Study Course, taking up the Manual for each respective union, and are all hoping to attain the Standard of Excellence in the near future—Thelma Shearin, Cor. Sec.

Rev. W. C. Hamil, one of our Mississippians in Louisiana, writes with gratitude about the achievements of the recent Louisiana Convention. They solved two of their financial problems in a way that seemed to satisfy everybody. The Convention voted to carry no further financial responsibility for Dodd College, which has been one of its charges. The brethren at Shreveport will take care of the college. For some years certain preferred items have been carried in the budget, resulting in missions getting next to nothing in the cooperative program. A new arrangement was perfected at this convention which appears to give great satisfaction. Dr. Alldredge pronounced it the best ever. In a high spiritual hour it was agreed to make a denominational budget of \$80,000; of which 20 per cent goes to Southwide work, forty per cent to debts and forty per cent to current support of state work. Evangelism and student work are to be emphasized. Brother Hamil says, "We face the coming year with fine incentive to contribute increasing amounts to the cooperative work."

Nov. 27 to Dec. 4 is the week for the Every Member Canvass. Is your church ready?

Four colored workers are employed by the Kentucky Baptist Mission Board in that state for service among Negroes.

Mrs. M. L. Berry of Blue Mountain was entertained in Jackson one day last week by Mrs. T. M. Hederman, in honor of Mrs. Berry's eighty-second birthday. Many are grateful for her long life and continued usefulness.

The church at Port Gibson has called Rev. C. W. Thompson, a Mississippian who has been recently a student in the Southwestern Seminary, and who has been pastor of churches nearby. He will begin his work at Port Gibson about Dec. 15. The church has adopted the plan of tithes and offerings for the support of the church and for mission offerings. The pastor is to present some phase of the denominational work once every quarter.

The little book compiled by Rev. C. S. Wales, entitled "What Saith the Scriptures," is unique in that the author doesn't give his own opinion, but gives an answer to every question with quotations from the Bible. I feel that every man, woman and high school child should own and study this book, as God's answers are given to every variety of questions. The book is paperback and costs only twenty-five cents, but is worth ten times that much. Sincerely, Mrs. M. L. Berry, Blue Mountain.

Most of our readers have probably seen the announcement of the approaching marriage of Dr. Henry Artis Miley and Miss Cecelia Durscherl, to be consummated on Dec. 3. In this marriage our Convention Board will lose one of its most popular workers. Miss Durscherl has been in the B. Y. P. U. Department of our work for several years and is known and loved from one end of the state to the other. She will be greatly missed. Her parents live at present in Oklahoma. She is an alumna of Mississippi Woman's College and of the Louisville Training School. Dr. Miley is at present Dean of Lincoln University in Tennessee. He is a native of Smith County, a member of a family well known among Baptists of Mississippi. He is an alumnus of Mississippi College, taught a few years at Clarke College, and took his doctors degree at the University of Colorado. They have the love and good wishes of a host of friends.

—BR—

A quotation from a Chief Justice of a State Supreme Court: "A Minister of the Gospel who has devoted his time and talents to the service of God and His church has the right to look to that church for a comfortable support for himself and wife, for the remainder of their lives after he has become incapacitated by age for future active service." The Judge's thesis is as sound as the Bible teaching upon which it is based. Who will deny it?

—BR—

PLEASE RUSH!

—O—

As many of our churches have not finished their offerings to Christian Education, while many others have not sent their remittances in to the office, and as it is imperative that every dollar contributed to this purpose shall be in hand by November 30th in order that we may meet the obligations that mature at that time, I am writing to urge that this matter shall be given immediate attention in every church.

Will not every church Treasurer, on reading this notice, send in the offering from his church without delay, addressing it to Dr. R. B. Gunter, Jackson, Mississippi, and clearly marking it "For Christian Education"?

If there is any doubt about YOUR Treasurer attending to this matter promptly, will not YOU see that it is done without delay?

Remember every dollar, every penny, is needed today! Send it now.

H. L. Martin, Secretary.



# Editorials

## BE YE THANKFUL

Thankfulness is an index to character. The absence of it marks one as of a low order of being. The expression of thanks is to say the least a simple and ordinary observance of the common courtesies of life. Never to say "Thank you" is an indication of a soul so low as hardly to be classed as a soul. The acknowledgement of a kindness, or favor or courtesy is the mark of a gentleman or lady, the proof of a fine fibred soul.

It is not merely a form of politeness. Courtesy is not a mere question of "manners." It is the recognition of an obligation. Expression of thanks is born of a sense of what is due to some one else; it is compliance with a sense of justice. There is no man who is not daily brought under obligation to some one else for help given or kindness shown. Not to see this is due to serious blindness, moral obtuseness and intellectual dullness. We are all mutually dependent. The recognition of this will take away our sense of self sufficiency and give us a kindly feeling in our hearts. If one touch of nature makes the whole world kin, the consciousness of mutual dependence makes us kind. We ought to know this, to keep it in mind and to make recognition of it in expressing thanks to those who make life more pleasant for us, or our work more effective.

If this is true in relation to men in their daily dealings with one another, how many fold is it true in our dependence on God and our dealing with Him. "Every good gift, every perfect boon is from above, coming down from the Father of lights, with whom there can be no variation, neither shadow that is cast by turning."

If the recognition of human kindness lightens the whole pathway of our lives, much more does the acknowledgement of God's goodness transfigure our daily experiences. Gratitude and love and joy are always found in close association.

How shall I be sure to preserve in my soul this precious jewel of gratitude? By simple thoughtfulness. That is by being observant of the facts of my daily life which are a demonstration of the goodness of God; and by treasuring in memory His acts of goodness and mercy in the past. How often He exhorts us to remember, and not forget. And in that psalm of David (103) which is an outburst of thanksgiving, he says, "Bless Jehovah, O my soul, and forget not all his benefits," and then he proceeds to recount them. Thankfulness comes of thoughtfulness.

Thankfulness is an inner spiritual feeling and it finds expression in word and deed. There is no use in having a national Thanksgiving Day, unless in our inmost souls there is a consciousness of the infinite goodness of God. Like David we should call upon our souls and all that is within us to bless His holy name. Mere words may be and are a mockery. There must be the personal consciousness of His presence and His mercy toward us.

Then there should be the appropriate expression of this gratitude. It should be in word and in deed. The "fruit of our lips" should be a confession before men, a testimony of which we cannot be ashamed. "Tell of his goodness" is still our duty and His command.

But unless our gratitude takes the form of practical kindness to others, in imitation of His goodness, the passing on of his kindness, then his good to us may do us harm instead of good. It is not enough to sing about being "Channels of blessings," let us be channels of blessing.

Look all about you, find some one in need; Help somebody today.

Rev. A. Walker, aged 87, died at the Beauvoir Soldiers' Home Monday. He was a native of Harrison County, was held in high esteem in the Home and was buried near Lyman.

## THE STORE HOUSE PLAN

This year those who planned the Every Member Canvass in our churches in Mississippi provided for subscriptions to the budget be made in produce from the fields whenever this is preferred. This ought not to be a mere gesture. It ought to be worked in such a way as to enable our farmers to give of what they have.

A few days ago a farmer was at Baptist Headquarters, and brought a small money contribution to missions. He was sorry that it was not larger, but he explained that the members of his church were practically all farmers, and that they have almost no money at all. But they do have an abundance of everything that is commonly raised on a farm. They have plenty of chickens and cows and hogs and corn and potatoes and syrup and peanuts and hay. But there is little market for these things. They sell with difficulty and bring a small price.

But there are people in the towns and cities who are in constant need of these things, and some arrangement ought to be made by which farmers who want to give the produce from their land to the Lord should be able to dispose of it. This writer is no genius in organization. He sometimes wishes he were, for the world seems to be in need of some one with organizing ability. But he does see a great need here and he believes there is a way out. Won't somebody show how the point of contact can be made to the advantage of all concerned, but first of all in the interest of the Lord's work which is suffering. We are in the strange predicament of suffering in the midst of a super abundance.

Now the method which the promoters of this every member canvass had in mind was that some place should be provided at or near the church house for assembling the gifts, and somebody should have charge of the disposing of them at a nearby market. This is a problem for each church, and some pastors are helping their people to work it out.

Another method is to have a county depository for assembling the gifts in each county, at a central place, preferably the county site. This would require one person's time, but there are people out of employment who could afford to supervise the work for a small per cent.

It may become necessary for our Convention Board to designate some one to assist the churches in putting some such plan into effect. In one state a man gives his time largely to securing help from farmers who are willing to give an acre or a certain number of acres to the Lord. This plan might well be supplemented by an agency that would help the farmers to dispose of what they are willing to give to the Lord. But until this is done, all the pastors can help their churches to make offerings and to market these so that the mission work as well as the pastor may not suffer.

The disappearance and finding of Col. Raymond Robins is one of the most pathetic stories in our day. He was a lawyer who went to the Klondyke in the gold rush and became rich. Near to death in the waste wilderness of the north he was converted and came home to give his life to philanthropic work. He is an ardent prohibitionist, and made addresses all over the United States last year as a member of the "flying squadron" of the allied prohibition forces. In September he suddenly and mysteriously disappeared while on the way to a conference with President Hoover. For many weeks a nationwide search was made for him, and a week ago he was identified by a twelve-year-old boy in a small mountain village in North Carolina where he had been for several weeks. He was living a simple life under another name and after discovery did not know who he was. But on Monday of this week he recognized his wife and one or two relatives. It is now believed he will recover his normal health and mental condition. This loss of memory is not an unknown affliction, but rare and hard to explain.

## SOME FINANCIAL FACTS ABOUT THE ORPHANAGE

Economies in the orphanages have been effected for the past fiscal year—Nov. 1, 1931 to Nov. 1932—as follows: The work of that Prince among Mississippi Baptists, Dr. W. T. Lowrey, was discontinued early after the beginning of the year. After the Columbus Convention, our board had difficulty in setting our budget at \$30,000, later this had to be reduced to \$27,000, but we could not decide how such a reduction could be made. But we actually HELD THE EXPENDITURES TO \$24,640, or \$2,300 lower than the lowest possible estimate. All salaries were radically reduced. Lady employees' salaries varied as \$10.00, \$22.50, \$30.00 and \$40.00 per month. The repair man's salary was fixed at \$40.00 and the farm supervisor and director of boys at \$60.00, and one other employee received \$10.00 up per month, depending upon the amount of special work to be done. The combined salary of the superintendent and assistant superintendent was \$3,300, but the Home was badly in need of an automobile for the welfare of the children, and this was purchased out of the superintendent's salary, and a further \$100 expense in carrying children out of the Home and bringing them into the Home was reduced from this. In other words the superintendent and assistant superintendent RECEIVED A NET SUM OF \$2,345 for both during the year.

Pending a meeting of the Board of Trustees for the purpose of considering the matter of salaries, the salary schedule stated above is the one in effect at the beginning of the fiscal year, beginning Nov. 1, 1932, except that the superintendent's and assistant superintendent's salaries are as follows: Superintendent \$150 per month and assistant superintendent \$75.00 per month. In fixing the salary of the assistant superintendent, it was considered that the principal of our school, a very excellent teacher whose salary is not fixed by the orphanage authorities is \$108, but she has an expense of about \$20 per month for living condition. Of course the hours of the assistant superintendent are much longer and are for more days in the week, therefore it was considered that \$75.00 per month was the very minimum that the assistant superintendent should receive.

We want to call your attention to the fact that the work of the orphanage carries longer hours and greater responsibilities than probably any other work in Mississippi. Other institutions, such as state institutions, have different shifts per day. We also believe that our work demands that we have people skilled in handling children, and those who can be leaders among the children. Almost anyone can be a driver but we want leaders for our children.

Besides the superintendent, assistant superintendent, doctor, teachers, and a part-time employee, there are ONLY EIGHT PEOPLE ON OUR STAFF. This is a fewer number of people than are in any other institution this size in this or any other state.

Winnie Haines, Reporter.

We will publish a brief article from Dr. T. J. Bailey in which he says that an editorial in The Woman's Home Companion for October leans strongly to the Wets in the present Wet and Dry Controversy. If so the sensible women of this country will know what to do with that magazine.

The Associated Press of some days ago gave reports of the resolutions passed by four recent Baptist State Conventions on Prohibition. It is evident from these that Baptists will fight any effort to repeal the Eighteenth Amendment. The particular states referred to were Georgia, Tennessee, South Carolina and Arkansas. We doubt not every Southern State will pass or has passed resolutions equally strong in favor of prohibition.



# Convention Board Department

R. B. GUNTER, Corresponding Secretary

## HITCH-HIKING BOARD MEMBERS

Hitch-hiking is very common. It has never appealed to me. I pay my son's traveling expenses. The pendant and parasite practice should be discouraged. To be invited by a friend is different from seeking a ride for nothing.

But this hitch-hiking is not confined to school boys and hoboes. Some associations encourage the practice. They send their Board members to the annual State Board meeting when they have not contributed for a whole year enough to State Missions to pay the expenses of their members to the meeting.

What does this mean? It means first of all that a Board member from an association which does not contribute his expenses comes at the expense of other associations which he is not representing. In the second place, his vote counts as much as that of the members from the association which has contributed largely and has helped to pay the expenses of this member. In the third place, he votes to appropriate money which his association did not give—and often votes it to his own association which did not, but could have given.

If "taxation without representation is tyranny," what is representation without taxation?

Associations should have a conscience. Such practice is not fair.

It is doubtful whether the associations which gave the following amounts to State Missions during the year just closing will pay expenses of their Board members to the December meeting this year.

One gave \$20.00 for State Missions.

One gave \$13.79 for State Missions.

One gave \$14.83 for State Missions.

One gave \$2.60 for State Missions.

We sympathize with the members who represent these associations. We know it must be embarrassing to them. The associations are supposed to be missionary bodies. Any organization must pay its own expenses before it can be truly missionary. Hitch-hiking does not develop the character so much needed. Pay for what you get. Then you can expect the other man to do likewise.

## SPECIAL APPEALS

Do they interfere with the Cooperative Program? This question was asked by the Secretary of the Home Mission Board. Certainly they interfere with the Cooperative Program. First, because the energy put forth in pushing specials cannot be used at the same time in pushing the Cooperative Program. In the second place, special appeals tend to discount in the minds of contributors the Cooperative Program. They leave the impression that the Cooperative Program is a failure. They make it appear that partiality has been shown in division of receipts. Again, special appeals interfere because the major part of the amounts contributed in special campaigns is contributed by people who give regularly and systematically and proportionately. Consequently when they give to specials they deduct the amount from what would have been given to Cooperative work.

Here is a concrete example. One of our best full-time churches decided last December upon the amount they would give this year for Cooperative work. The Emergency Appeal was made. Later on they said, "Since Home and Foreign Missions participate in the Cooperative Program, we shall count the amount given in response to the Emergency Appeal on the amount we pledged to the Cooperative Program for the year." They did it apparently in all good conscience.

## THE EVERY MEMBER CANVASS

Cards have been sent to County Chairmen where they have agreed to send them out to the churches. Where churches have made individual request for them they have been sent to the churches. These cards should be in the hands of the church committees before Sunday, November 27th and on that day pledges secured.

Success depends upon getting a good ready. Those churches which make preparation ahead of time by thoroughly informing the membership will make the greatest success. The people should know to what they are giving, what the various causes are doing. The pledge cards should not be sent out to the people, but the membership should either come to the churches and make their pledges, or the canvassing committee should go to them and receive the pledges while present and bring them back. When sent out to the membership or left with the membership, the work is only delayed. There has to be a decision time and while they are being presented is the best time to decide.

Our churches should learn the finishing habit. The work should be pushed from the 27th on through the 4th of December to make sure that every member has been solicited and that the work has been thoroughly done. It is always well to strike while the iron is hot. Success depends upon concerted action now and upon a determination to do with might what our hands find to do.

## A PROGRAM OF ENLIGHTENMENT

What our people need most of all is enlightenment concerning the activities of the Denomination through its Conventions, Associations, Boards and Institutions. We could not do better than to adopt a program along this line for the coming year. We might suggest the program as follows:

I. Our financial program.

1. The local church should set its own financial goal for the ensuing year.

2. The individual member determines his financial goal. It may be the tithe or some specified amount.

3. The individual member should have the privilege of making his own allocation when he signs the pledge card. The Cooperative idea, however, is the ideal.

4. The churches should supply their members with pledge cards. The cards may be furnished to the churches by some designated agency such as the Headquarters of the Promotion Committee of the Southern Baptist Convention, or the State Headquarters, or they can be made up by the local church. The cards should be made so that those who do not want their gifts divided on the percentage basis can designate on their cards how they wish their money to be used.

(1) For local expenses \$.....

(2) For Foreign Missions \$.....

(3) For Home Missions \$.....

(4) For State Missions \$.....

(5) For Orphanage \$.....

(6) For Hospitals:

a. The giver's own State Hospital \$.....

b. The Memphis Hospital \$.....

c. The New Orleans Hospital \$.....

(7) For Relief and Annuity Board \$.....

(8) Christian Education:

a. For Ministerial Students \$.....

b. For Baptist schools within the

giver's own State \$.....

Here can be listed each college separately with a place for the amount to be contributed following the name of each college.

## c. Seminaries:

Southern Baptist Seminary \$.....

Southwestern Seminary \$.....

Baptist Bible Institute \$.....

A line should be given on the card for those who want to contribute to the Cooperative work and allow the contributions to be divided on a percentage basis which may be adopted by the church.

5. Contribution envelopes should be also furnished the membership. These envelopes should have printed upon them the same things found upon the pledge card. The member who is subscribing should sign two pledge cards, retaining one to keep with his package of envelopes and the other turned in to the church treasurer.

11. Our Educational Program.

1. January should be given to the study of the Orphanage.

2. February given to the study of Hospitals.

3. March given to the study of Foreign Missions.

4. April given to the study of Home Missions.

5. May to the study of Christian Education, including colleges and seminaries.

6. June given to the study of Aged Ministers.

7. July and August given to revival meetings. This plan would not interfere with any churches which desired to hold meetings at some other time, but during these two months the various State Convention Boards, in cooperation with the pastors, would endeavor to see that meetings were held in all churches throughout the State, which churches without the Board's assistance would not, in all probability, hold a revival. The idea is to see that during each year a revival meeting is held in every church. The State Boards will assist the weaker churches in securing help for their meetings.

8. September given to the study of State Missions.

9. October given to a general financial round-up and debt-paying campaign in which all interests shall participate and all members will be permitted to designate their contributions as they so desire. Otherwise, the funds can be distributed on the percentage basis of allocation agreed up on for distributable funds.

10. November and December will be given to the Every Member Canvass. This will include the giving of information concerning the Canvass and by having two months will give ample time for reaching all the churches and will also furnish a better opportunity for making the canvass simultaneous in all associations, using the district association as a unit of cooperation.

President W. E. Holcomb says that as many of our people will be passing through Hattiesburg on their way to and from the Convention at Gulfport, he is giving them all a cordial invitation to stop at the Woman's College for a meal, breakfast, dinner or supper. These are served at 7 A. M., 12:45 P. M. and 6 P. M. respectively.

We were delighted to have Dr. H. L. Martin in Holmes County last Sunday and Monday, Nov. 13 and 14, for a series of addresses. He spoke at the regular service at Tchula Sunday morning, at Pickens Sunday evening, and at the Junior College at Goodman, and the High School at Durant Monday morning. His messages were full of inspiration and food for thought. Without exception he was heard with deep appreciation. We are grateful for his coming, and for his messages. Any section of the state would do well to have him for a series of engagements. Best wishes for you and your work—J. H. Kyzar, Pastor.

Fond Father—"Come Tommy, even if you have hurt yourself a bit, you shouldn't cry."

Tommy—"What's crying — for—then?"—Beacon Herald.



## THE OFFICIAL ECONOMY TOURS TO THE BAPTIST WORLD ALLIANCE

Arch C. Cree, Secretary  
Transportation Committee

They are rightly named "Economy Tours" for that is exactly what they are. The price has been hammered down below any price offered for the same grade of accommodations. The land accommodations in Europe are of identically the same high order for all the tours. The only difference in the tours is the grades and rates on the Atlantic steamers. The commission usually paid to organizers by the commercial tourist companies have been eliminated and the price to you reduced accordingly by this saving. This is one of the reasons why these tours are offered at such remarkably low rates. Make your reservation now. There is a reason.

While in New York I got a "tip" that the steamer rates would likely be increased at an early date, probably within a month. When the steamship companies reduced their rates last spring, they did so with the hope that it would increase their volume. They were disappointed. So in June they increased their rates ten per cent. Still the volume of business does not justify the reduction. If only the ordinary and regular business attracted by the reduced rates, why should the steamship companies make the sacrifice. Therefore, it is my personal judgment that the steamer rates will be put back up to the figures which prevailed before the "cut" was made. So, if you have any idea of going to the Baptist World Alliance in Berlin next summer, I earnestly urge you to register and reserve a place now, before the rates go up, by sending the deposit of \$25.00 to the editor of your Baptist paper.

The minimum rate now is \$199.00. Last May, when the minimum rate was only \$184.00, I wrote an article to all of our Southern Baptist papers urging all who were interested to register at once and so get the advantage of that exceedingly low rate and predicted that the rates would advance as they did in the very next month. However, a goodly number took my advice and secured the advantage by making their deposits with the North German Lloyd. So I urge you to register now at \$199.00. Should your plans change, your money will be returned in full, provided you notify as to cancellation five weeks before the sailing date. After that a possible small service may be charged. However, that is not likely. I have never been charged for a cancellation in all the years that I have conducted parties. Anyway, the North German Lloyd cannot afford to do anything but the right thing. So make your reservation now.

Attracted by the splendid accommodations arranged in Europe, the superb service and the exceedingly low rates offered by the North German Lloyd, the official line, a goodly number have already made their reservations. A strong interest is developing in many states. With the steady return of affairs to normalcy many are planning to go to Berlin next summer. Groups of young people are organizing to take the tours on the lowest economy basis—with special, restricted third class accommodations on the ship and the same high grade accommodations in Europe as are offered with the tours carrying the higher priced accommodations on the steamer. Write your editor for a copy of the pamphlet outlining the tours and giving full and detailed information.

Take advantage of the "Savings Club" plan. How can you do this? Select the tour you want. Divide the price of that tour by the number of months between now and next July. Send the resultant amount on the first of each month to Mr. Walter Ward, manager, the North German Lloyd, Atlanta, Georgia. He will send you a receipt certificate and the North German Lloyd will pay you interest at the rate of four per cent per annum on your deposits. Should you have to withdraw, your money will be returned without in-

terest. Fair enough. For further information and advice write your state leader, Dr. P. I. Lipsey, The Baptist Record, Jackson, Miss.

## HISTORICALLY SPEAKING ABOUT BAPTIST SCHOOLS IN MISSISSIPPI

(By J. L. Boyd, Vicksburg)

Coincident with the collapse of Judson Institute in 1845 the Baptist Education Society passed out of existence, and nothing further was attempted by the State Convention toward establishing a Baptist college in Mississippi until 1849, except to "merely throw out feelers to ascertain the will and pleasure of the denomination in regard to this important enterprise."

Indeed, a local institution sprang up in 1847 at Black Hawk, Carroll County, a "Female Seminary of High Order," and hailed by the Mississippi Baptist State Convention as an "auspicious token for good to the future interests of our growing denomination." It was cordially recommended to the general patronage of the Baptists of the State in the hope that "such support may be rendered as will enable it, at no distant period, to become the Baptist Female Seminary of this growing and intelligent State." Which hope was never realized.

A third Mississippi Baptist Education Society was organized in 1848, more state-wide in scope than any former and auxiliary to the Baptist State Convention, whose annual proceedings were published in the Convention Minutes. Its design, besides that of aiding indigent young preachers in acquiring an education, was, "when in the providence of God it may be thought advisable, to establish a literary institution."

It was at this time that Rev. E. C. Eager came to the fore, to be associated with Samuel S. Lattimore and William Carey Crane and others, in the advocacy of a Baptist college in Mississippi. He lived in Franklin County, pastor of the old Fellowship Baptist Church in that section, and it was largely through his influence, according to local tradition, that the Baptist State Convention made a venture in 1849 to establish a school at Mississippi Springs, six miles south of Clinton, engaging "an instructor of recognized ability living in the town of Clinton to carry it on." Using his own buggy and two Kentucky horses, brother Eager rode "over almost every acre of Mississippi" in the interest of the school. At the close of the first session in the spring of 1850, he, as a member of the Board of Trustees, attended the commencement exercises, together with others of his section. But to their consternation and utter embarrassment they learned that the school authorities had planned a "Commencement Ball." This killed the school, the project being summarily abandoned.

Instead of returning home brother Eager proceeded to Clinton and spent the night in the home of Dr. Geo. (?) Stokes. And while on their knees in Dr. Stokes' parlor that night in earnest prayer to the Lord for guidance a way seemed to appear before them as a clear indication from heaven. The answer to their prayer was MISSISSIPPI COLLEGE.

Mississippi College had been established in 1826 by the citizens of Clinton who in 1841 attempted to give it to the Methodists, but the offer was refused. The following year the Presbyterians accepted it and operated it successfully for a number of years, but in 1848, finding it too great an undertaking in the face of tremendous odds, they sought to induce the State Legislature to take it over as their proposed "Normal School." The State Legislature, however, upon the recommendation of a special committee appointed to investigate, declined to take it over for the reason that "the plant was much more extensive than would be required, and would demand a greater outlay of money at once for present and future repairs . . ." Whereupon the Presbyterians in July 1850 surrendered it back to the citizens of Clinton who were "at a great loss to know what to do with the elephant that they supposed was off their hands for all time."

A campus and college plant worth \$11,000.00, but no students and faculty.

It was at about this juncture that brother Eager and Dr. Stokes were led to believe that the Lord, in answer to their's and Mississippi Baptists' prayers, opened up a way out of their difficulties and into the longed-for field of Christian education in Mississippi, as alluded to above. He conferred with some of the leading citizens, including Dr. Kells, a prominent local physician, and then returned home. Many public meetings were held by the citizens of Clinton, characterized by much free discussion of sundry and varied plans for carrying on their college. Eventually a resolution prevailed, introduced by D. C. Williams, M. D., and "seconded and ably supported by the Rev. Thomas Ford, a local Methodist preacher of learning, eloquence and piety," to the effect that the institution be tendered "with all of its franchise, free of debt, to the Baptist State Convention," the one and only condition being "that the denomination maintain a school or turn it back to the citizens." The tender was accordingly, formally made to the Convention in session at Jackson in the month of November, and, though "no Baptist Church was within miles of Clinton and not a single Baptist within the whole town," the gift was accepted by a unanimous vote. The first session was started the same month, November, with "one teacher and fourteen small boys." But before the close of the session the enrollment reached eighty-four, and two other teachers employed.

Thus did Mississippi Baptists, thirty thousand strong (or weak?) begin to succeed in operating a denominational college in the State. Soon a movement was launched for \$100,000.00 endowment, and much extreme caution was taken and most urgent appeals were made by the Convention that "movements for other institutions for males be abandoned," and that concentration of all efforts be made on one male college centrally located. These slowly but effectually crystallized sentiment in favor of this one school, and Mississippi College emerged as "A Growing School with Growing Plans." A new day dawned for the Baptists in Mississippi which has grown brighter and brighter to the present day.

An orgy of establishing Female Institutes by the Baptists of the State ensued in the early 1850's of which we shall speak next time.

## NEGRO CATHOLIC UNIVERSITY NEW ORLEANS

W. W. Hamilton, President, Baptist Bible Institute

The Times-Picayune in a column article tells of the dedication of the new Negro university, "with prominent members of the Catholic hierarchy from all sections of the country" in attendance. The new \$500,000.00 unit (more than the total cost of the Baptist Bible Institute) was formally opened with an elaborate program and banquet for members of the hierarchy and clergy.

The new plant was erected at a cost of \$500,000.00 for the buildings and \$106,000.00 for the site, and has accommodations for five hundred students and a faculty of twenty. It consists of an administration building, lecture hall, science hall, and faculty building situated on approximately two squares of ground. The students were moved from the old Xavier campus on Magazine Street.

Among the hierarchy in attendance were the Most Rev. Pietro Funasoni Brondi, apostolic delegate to the United States; Dennis Joseph Cardinal Dougherty, head of the Catholic archdiocese of Pennsylvania; Bishop A. James Brennan, of Richmond; Bishop Richard O. Gerow, of Natchez; Bishop Thomas J. Toolen, of Mobile; Bishop E. Byrnes, of Galveston; Bishop John Morris, of Little Rock; the Most Reverend Edward C. Kramer, of Cleveland, director of Catholic Board of Negro Missions; Right Reverend Philip Keller, of Rayne, Louisiana, who forty-



five years ago founded the first Catholic mission for Negroes in the South.

The Rev. Mother M. Katherine Drexel, of Philadelphia, superior-general of the Sisters of the Blessed Sacrament, under whose auspices the new unit is operated, was present and was accompanied by Mrs. Edward Morel, wealthy and prominent society leader in Philadelphia, who has given largely to this work.

If Southern Baptists think that the Negroes cannot be won to Romanism, they are much mistaken. They need to come to New Orleans and see. The Baptist Bible Institute is doing a great and increasing work for our Negro churches, but how crippled we are for lack of finances! Surely some favored child of God has the opportunity now to write his or her name big in Baptist hearts and history by a great and challenging gift to this great training and missionary school.

### BACK TO BETHEL

The caption of this article is the title of one of our sweet and comforting songs, and is charged and surcharged with timely admonition. The writer hopes that the reader can recall the following lines.

With little exception, the prophecies and promises of our present day leaders in state craft, and in an alarming degree among our Christian leaders also, there is little but confusion and chaos. We are left on a storm tossed sea without chart, compass or anchor. As travelers on the highway of life we seem to have lost all sense of direction, and know not whither we are going. We are simply lost, and most likely most of us are traveling in the wrong direction. Then let us sing Back to Bethel, and take up the right line of march to get there.

If "like priest like people" then it is vastly more important that leaders go right, else it will be the blind leading the blind, and the ditch not far ahead. Really it does seem that we are in the ditch now, and mired down in the mud already.

As Baptist people in the South, we have literally gone wild on organization, having copied from the mandatory plans of the United States government while financing its business during the world-wide war. We just cannot get over the "seventy five million campaign." We yet stress organization, and go afield to get "every member" of "every church" in all the Southland to "subscribe." We are told that when our people understand our needs they will respond to our calls, and the pastors, "the key men," are urged to perfect these fine organizations, and push these campaigns to a glorious finish.

But what is wrong, you say, with this wonderful organic effort? Simply this, the appeal is made before the heart is ready for response. The evangelistic note has not been sounded, the mission spirit has not been quickened, and inactive conscience has not been aroused, and the life, under the wonder working power of the Spirit of God, has not been thoroughly consecrated to the service of God.

Let our preachers go from their knees to their pulpits, and preach Jesus Christ, and Him crucified, as the sinners only hope of salvation, and then beseech his people for "Christ's sake" to help spread the glorious gospel of the blessed God, and we can then get more heartfelt and liberal offering for the work of the Lord. Turn away, if needs be, from "special days," "uniform programs," "suggested subjects," "designated times," and once again INDIVIDUALIZE THE PREACHER AND THE CHURCH, and again they will feel their own responsibility, and will come much nearer satisfying their obligations. So long, in my judgment, as we continue to hand down ready-made quotas, and programs, and depend so largely on organization to function in the church, just so long will we slide down the hill as we have been doing for the past several years. And so long as we preach Christ to a lost world, sinners will be saved, and so long as we plead with saved men, in the name of our

### GREAT WORDS OF THE BIBLE

Harry L. Spencer, Hattiesburg, Miss.

Logos and the Word of God

There is no other word in all the language of the New Testament with such a depth of meaning as this word Logos, mainly due to its very significant use in the New Testament. One verse alone will suffice to substantiate the previous statement, "In the Beginning was the Word (Logos), the Word (Logos) was with God, and the Word (Logos) was God." John 1:1. Also, "And the Word (Logos) became flesh and dwelt among us," John 1:14. Just what the Holy Spirit meant here in the many other passages where this word is used is the object of our study. The word Logos is from the verb Lego which in its very earliest use meant to lay; hence to collect, gather; to pick out, then to enumerate, recount, narrate, describe, to put word to word in speaking, and so in the New Testament it means to say followed by direct discourse. We shall best get at the heart meaning of this word by comparing it with other words used in the New Testament with similar meaning. In John 8:43 Jesus said "Why do ye not understand my speech? (Lalia) Even because ye cannot hear my Word." (Logos) Here we see that the Logos was not merely the speech of Jesus, but the eternal Truth which existed apart from speech, before any utterance of speech, and after all the articulations of speech are silent the Logos still is the eternal Truth of God which must be in men's hearts in order to understand His speech.

Then we may compare the word Logos, the Word, with the word (Phone) which means voice. We find that this word is used and attributed to men (Matt. 3:38), to animals (Matt. 26:34), to inanimate objects (I Cor. 14:7), to the trumpet (Matt. 24:31), to the wind (Jno. 3:8), to the thunder (Rev. 6:1). It is translated voice in (Matt. 2:18), sound in (John. 3:8), noise in (Rev. 6:1). "But Logos, a word, saying, or rational utterance of the mind, whether spoken or unspoken, being, as it is, the correlative of reason, can only be predicted, of men or of angels or of God." Trench. This is the word which John the Baptist used to designate himself: "I am the Voice (Phone) of one . . ." but Christ is the Logos, everlasting and ever increasing." Jesus was long before John's voice, and abides when his voice is no more.

Another word with which we may compare the word Logos is the word Muthos. The word Muthos in its earliest use had virtually the same meaning as the word Logos but when it comes to be used in the New Testament it is given altogether another meaning. To begin with it meant "The word shut up in the mind, or muttered within the lips," Trench. And was so used by Homes, Aeschylus, and Euripides. But in the writings of Herodotus and Pindar it has taken on a different meaning namely, the mentally conceived as set over against the actually true. In the New Testament it is every where used to indicate "a heap of frivolous and scandalous vanities," Trench, as in I Tim. 4:7, Titus 1:14, and 2 Peter 1:16. Strang as it may seem these two words seem to have begun their journey together but in the end have come to stand in open opposition; Muthos having come to stand on the side of darkness and lies; while Logos has come to belong to the kingdom of Truth and Light, chosen of the Holy Spirit to be the vehicle of the sublimest truth ever expressed, even Jesus Christ.

The Southern Seminary is in its seventy-fourth year. Recently the seven thousandth student was matriculated, Albert Bagby, son of the missionary to Brazil. The present enrollment is 323.

Lord, they will give of their substance for the spread of the gospel.

B. F. Whitten.

### MISTLETOE AND MOSS

This little book, written by Miss Margaret McRae Lackey, modest and attractive in its clear-green cover and heavy white pages, brings to me a message from two long-time friends. For added to the beauty and appeal of the verses, is the charm of original sketches upon cover and every page, showing in graceful guise the mistletoe and moss; this is the contribution of Miss Elizabeth Kethley, niece of the author. Beneath this delightful decoration are set the poems of wide variety; word-pictures drawn from memory's vivid records, appreciations of co-workers gone or still with us, anniversaries of happenings sad or joyous, delineations of nature's changing moods and tenses.

The author does not tell us the symbolic meaning of her title, but one might imagine that the mistletoe associated with the Christmas times of which she often writes, would represent events of periods of joy and happiness, and also the high courage which marked the two Christmas seasons of the World War; the moss, it maybe neutral and gray. The sadder experiments of the heart, to which she ministers with tenderest touch and smoothest metre. However this may be, I am sure that many of these poems were written for some individual event, because they fit in so beautifully and naturally with our feelings concerning our own individual events. This little book will give you pleasure and perhaps, heart-ease.—J. T. L.

### STREAMS IN THE DESERT

By Mrs. Charles E. Cowman

Streams in the Desert is upon the same order as Consolation, by the same compiler, but of somewhat broader import. There is a Desert in every life, whether it be of sorrow or sickness, temptation, poverty, discouragement, doubt or perplexity. It is with the prayer that many desert wanderers may be refreshed by healing waters that this book is sent out. It was prepared by a missionary who has passed through peculiar trials and disappointments, and she wishes now to be a comforter of others, having herself been comforted of God. It is arranged with scripture passages, generally one verse, then an application in prose, and one in poetry, these three, for each day of the year. Published by The Oriental Missionary Society, 832 N. Hobart Boulevard, Los Angeles, Cal.—J. T. L.

### CONSOLATION

By Mrs. Charles E. Bowman

This beautiful book is dedicated to "the largest household in the world, the household of the sorrowing." It should have many readers, for have we not all known sorrow? It is stimulating and uplifting. It is a devotional book, with a portion for each day of the year; here is found a scripture verse, sometimes two, followed by an incident bearing on the Scripture, or other application, and that in time followed by a poem, sometimes long, sometimes short. These poems are exquisite, choice, lovely, inspiring. The ownership of the book would be desirable for the poems alone, and they are very far from being alone.

"Consolation" would be a fine Christmas present for a friend who is passing through the shadows, and for almost any other mature person. Published by The Oriental Missionary Society, 832 North Hobart Boulevard, Los Angeles, Cal.—J. T. L.

Full support of the plans of The Relief and Annuity Board looking to the support of aged and dependent preachers should be given without stint. There are two major plans: first, the Relief Plan for ministers and widows who are already old and dependent; second, the Service Annuity Plan for those now in active service. This latter plan provides in advance for the supply of the needs of member ministers and their widows later on.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
College Correspondent—Miss Frances Landrum  
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
President—Mrs. A. J. Aven, Clinton, Miss.  
Corresponding Secretary—Miss Fannie Traylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### WEEK OF PRAYER FOR FOREIGN MISSIONS DECEMBER 5-9

### DAY OF PRAYER AROUND THE WORLD— WEDNESDAY, DEC. 7.

If you fail to observe every program prepared for you—do not fail to join hands and hearts with the women around the world Wednesday, Dec. 7. The program committee has this to say about it:

"Certainly W. M. S. organizations—their circles and members—are earnestly requested to observe December 7 as a 'Day of Prayer': its material was largely supplied by women missionaries and native Christians; it carries the list of Margaret Fund students; it has an explanatory leaflet. The cooperation of the pastor is especially desired for that day: if your church is pastorless, perhaps a resident Baptist preacher or a consecrated layman or missionary will help to meet this emergency."

Take note from the list below, how many objects are depending on our Lottie Moon Christmas Offering for support in 1933. I am sure not a one of us would disappoint any of these causes. As you pray and plan for your offering, keep in mind the opportunity you have to spread "Good Tidings of Great Joy" to those who are waiting. Share this opportunity with every woman in your church.

The causes to be helped by the week's offering are as follows, preference being indicated by the order in which they are listed:

1. Salaries for 40 Missionaries Returned by 1927 Offering .....\$ 32,000.00
2. Salaries for 60 Missionaries Returned by 1929 Offering ..... 48,000.00
3. W.M.U. Work on Foreign Fields..... 16,000.00
4. Incompleted Goals of 1930 and 1931 Offerings:
- Church and Parsonage,  
Church Building in Hiroshima, Japan .....\$ 183.43
- Girls' Dormitory, Buenos Aires, Argentina ..... 366.85
- Repairs on Hospital, Yangchow, China ..... 183.43
- Allowances for Children, Rent, Travel, etc., of Missionaries Mentioned in (1) and (2) ..... 4,551.75
- Church Building Loan Fund of South Brazil ..... 3,639.52
- Church Building Loan Fund of Argentina ..... 3,639.52
- Translation and Publication Work on Foreign Fields 506.91
- Church and Parsonage Tokyo, Japan ..... 2,404.71
- Pooi to Girls' Schools, Canton, China ..... 1,169.88
- Total of Incompleted Goals ..... 16,646.00
5. Allowances for Children, Rent, Travel, etc. of Missionaries Mentioned in (1) and (2) ..... 35,500.00
6. Salaries (\$2,400) of Missionaries Sent Out in 1931 and Allowances (\$700) for Their Children, Rent, Travel, etc. .... 3,100.00
7. Bilychnis, Rome, Italy ..... 3,000.00
8. Pooi In Woman's Bible School, Canton, China ..... 1,200.00

## Our Young People's Column

"Some bury their griefs in the in the shadow;

I open my heart to the throng;  
Some stifle their groans in the silence;  
My sorrows,—I've set them to song."

Miss Traylor was kind enough to select some echoes from our House Party last week but I am sure you G.A.'s and other young people had rather use this space now for a few brief words about our Lottie Moon Christmas Offering, relating it to the great personality, Dr. John Lake, who was with us in Blue Mountain, rather than print other echoes.

The lines quoted above are from Dr. Lake's little volume of poetry "Island Echoes" which he dedicated to his beloved wife "The Waysharer," referring to himself as "The Wayfarer." Even though his "Waysharer" has gone home you can know that this servant of God has truly "opened his heart to the throng." His sorrows have been set to such a song that the lepers of his island, the students of the schools in Canton which are given a place among the causes to be helped by our Christmas Offering, and the robbers and sinners around the world have been lifted out of self into Christ. Such a song is his! Oh, girls and boys let us make it sweeter and happier by helping with our prayers and gifts Dec. 5-9 — particularly on the Day of Prayer, Dec. 7th. There are 104 missionaries looking to us. They are laboring even as Dr. Lake. We cannot fail. Think of a salary of only \$50.00 a month and then having it cut off! Dr. Lake is tireless in his missionary zeal. He will not rest. He expresses his feelings in these lines, after 45 years in China:

"These limbs may ache, but toil is sweet:  
This heart would break with every beat  
If I could never lift a load,

If I could never smoothe a road!  
'Tis rest to rest to rest the weary one,  
'Tis peace to mend the all-undone  
And soothe the sore distressed.

"While yet a human heart shall throb;  
While yet a little child shall sob;  
While yet this world is out of heaven;  
Until His Kingdom's tireless leaven  
Has leavened white each flag unfurled,  
And leavened clean each truant world—  
To let me toil were best."

Oh, friends of mine, such a life calls to you and me to pray, to give, and to go. Once more let us listen as Dr. Lake speaks:

"Who dares to plead a poor excuse,  
When God commands and Jesus leads?  
Who speaks of these?—the gold what use?—

And whose the gold?—and whose the needs?—  
And whose are we?—and what the price  
That bought redemption full and free?—  
And who says aught of sacrifice  
Beneath the shade of Calvary's Tree!"  
The Wayfarer.

9. Emergencies (to Be Decided upon in April, 1933) ..... 4,554.00

Total Goal .....\$160,000.00

### Priced Helps for Week of Prayer for World-Wide Missions, December 5-9, 1932

#### Demonstrations Cents

- "To All People" (Pageant—20 or More Adults, Several Children) ..... 5
- Voices from Afar (Radio Program—8 to 12 or More Women; Chorus) ..... 10
- The Christmas List (Monologue) ..... 5

#### Picture

- Announcement to the Shepherds (Size: 9 by 12 Inches) ..... 12

#### Leaflets for Woman's Missionary Society

- First Day—The Other Half of the Christian Message ..... 2
- A Missionary Church ..... 2
- Second Day—Tsing Low's Trust and the Famine ..... 3
- Fourth Day—The Story of Alfonso ..... 3
- Fifth Day—The Good News Spreads in South America ..... 3

#### Leaflet for Young Woman's Auxiliary

- The Great Bright God of Self-Restraint ..... 3

#### Leaflet for Girls' Auxiliary

- Dina's Conversion ..... 3

#### Leaflet for Royal Ambassador Chapter

- The Orange Wood Image ..... 2

#### Leaflet for Sunbeam Band

- The Book He Bought for an Egg ..... 3

Wise planning includes early ordering of helps for programs. Send remittance with order, please, using money order or draft, made payable to Woman's Missionary Union; use registered letter if money is enclosed. Stamps, preferably of 3c denomination, are acceptable in payment of amounts not over 50c.

W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

—BR—

"We included in our rally our Luncheon Extension program, the theme, 'The Call of the Cross.' Our decorations were a white cross with a bunch of lovely white chrysanthemums at the intersection of the Cross-piece with a bow of white. We had several good talks on the points of the cross as symbols reaching to the world. Other phases of the work were also discussed. We had presented a splendid woman from one of our big weak country churches that has never had a missionary society. We feel that she is going to be able to perfect an organization." —Oktibbeha County Association.

"We had a very interesting program and talked of plans of extending our organizations. We have five prospects that we hope to organize real soon. Oh, how I long to go into the rural churches and work with the women trying to show them just what it means to their churches to have a W. M. U." —Pontotoc County.

"Just want to tell you about our Launching Out Luncheon that we had in Leland yesterday. We had about fifty present, three pastors and five societies represented. I used the outline you sent for the program and it was a most practical and spiritual meeting. I think we all got a vision of the real missionary need in our association and I believe we are going to do something about it. The Leland ladies served the lunch in the form of a tea, had Hallowe'en decorations and favors, so it was very pretty as well as helpful." —Deer Creek Association.



# The Baptist Record

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P. I. LIPSEY, Editor

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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## East Mississippi Department

By R. L. BRELAND

### AN OLD APPLE TREE

A long, hot summer day was coming to a close. A country lad had returned from the old field school where he had been studying his A. B. C's. He was hungry, as boys usually are. So he made his way as soon as he had disposed of his old blue-back speller, down by the barn, out by the garden fence and on to an old horse-apple tree that he knew was laden with luscious, yellow, sun-kist apples. He gathered him a number of the prettiest and ripest and sat himself down "beneath the shade of the old apple-tree" to appease his appetite.

As he munched away on the luscious apples he looked up and admired the beauty of the foliage of the tree—so green, so full of life, so pretty withal, bearing its abundant supply of golden apples, food meat for a king. As he sat in the welcome shade and enjoyed his meal he, like all normal boys, dreamed of the future and wondered if he would ever be grown.

Boyhood and school days gave way, almost over-night, to the mature life of the grown-up with this lad as it has with thousands of other lads and lassies. The call of the busy world soon enticed him away from the scenes and dreams of his childhood, far out into the world away. The old home and the old apple tree were left behind and were lost to sight and memory for a season. Many busy years came and went and more weighty matters than happy childhood dreams and old apple trees engaged his time and thoughts.

Another summer day, however, found this lad, now grown to middle age, back at the home of his boyhood days. How changed everything is now! The faces of loved ones have disappeared, sweet voices have hushed their music forever. Even the old barn had fallen into

decay and the garden fence is all gone from sight. Out in the old garden place where the most appetizing lettuce, onions, turnips, collards, beets and sage used to grow now is all over-run with weeds and briars. When dear mother was queen in that happy country home it was an Eden of delight—the old family garden! He wondered, as he looked upon this waste of former beauty and loveliness, if anything familiar of the scenes of his childhood remained.

Suddenly the thought of the old horse-apple tree down back of the old orchard came afresh to his mind. His appetite suddenly became desirous of the horse-apples of school days. Immediately he turned his steps toward the hallowed spot. Imagine his delight when he saw the old tree still standing in its accustomed place. Apples were still on it but they were smaller than they used to be. The leaves were not so green and its body was knotted and scarred with age. He embraced the old tree, reached up and secured a number of the finest ones and sat down, as in days of yore, and ate them with delight. Time had done its work with the old apple tree just as it had with the lad of a third of a century ago who had returned to its cooling shade.

With a shade of sadness he turned his footsteps away from his former friend, the old horse-apple tree. Back out into the busy trials of life he wended his way. Soon again the old apple tree and the scenes of earlier days faded from his mind. Years again came and went as before. The frosts of many a winter night streaked his temples with grey. The burdens and cares of many years lay heavily upon his bouyant shoulders. Again dreams of his childhood home and the old apple tree came to him. One day found his footsteps bending towards the old familiar haunts of long ago. Arriving he found that the old home was gone and only the mound where the old stick and dirt chimney stood told the mute story of the once happy abiding place. He was alone and lonely as memory brought back the "scenes of childhood."

Again he turned his face to the spot where the old apple tree once stood, the friend of life's early morning. There it stood, but no leaves or apples were there. Time had done its worst to the old tree, so nothing was left but the stump and a few dead limbs. All its companions also had died and fallen into decay. What a barren waste the old archard was. Tears sprang to his eyes as he viewed the desolation time had brought. The friends of the youth had disappeared—the old apple tree of boyhood's pleasant memories was no more.

As this lad of fifty years ago turned from this sacred spot, hallowed by a thousand sweet memories of former days, perhaps for the last time, his heart was sad. Passing the old house-place where parents, brothers and sisters once loved to roam, he was almost overcome with memories—memories that would be realized no more on earth. He got

the lesson from the old apple tree, the friend of his youth, that youth soon passes, age comes swiftly on, the setting sun can all but be seen from the morning of life. The old poem came to his memory afresh. "How dear to my heart are the scenes of my childhood, When fond recollections present them to view: The garden, the meadows, the deep tangled wildwood, And all the fond places my infancy knew."

### THE CHURCH STORE-HOUSE

After all, it is the doing of the task that brings success. Merely to have a store-house and decide to give of our substance and then stop there is a worthless effort. The pastor must be on his job constantly reminding the membership, the deacons must do their part and the store-keeper must be on hand and see that the articles brought in are carefully taken care of and profitably disposed of. Many movements like this fail because the business manager fails to do his or her part. So every one should see to it that his part is well done. If there is failure let it be because some other has failed.

In carrying out the store-house plan it might be well to ask the different families to plant a certain amount to certain crops, or to set hens for the Lord's store-house. Let the proceeds be brought to the church and not sold by the individual member. All are perfectly honest of course, but often something will be bought at the store with the proceeds expecting to pay back at another time, and many times they forget to pay back. It is always best to stay out of the way of temptation. And then it seems more like having a store-house when all the things come through the church store-keeper's hands.

As the articles are brought in let the store-keeper give a receipt to the one bringing the substance. Then when it is sold or disposed of the amount of money each member's articles brought should be

turned over to the treasurer who will give credit on the church budget, or whatever the contribution was given for. The Lord's work should be run in a business method as much so as any business of another kind. Regular reports should be made as to the progress of the plan. That will help to keep the interest up, and anyway it is business and is right.

### NOTES AND COMMENTS

The North Mississippi Baptist Pastors' and Laymen's Bible Study Assembly met with Central Baptist Church, Grenada, Nov. 14th. Opened with song service led by R. C. Cannon with Miss Hazel Breland at the piano. Mr. Cannon sang some splendid solos. Sermon outlines were given by Pastors J. H. Hooks, E. R. Henderson, L. D. Sellers, R. B. Patterson and R. L. Breland. Singer R. C. Cannon gave a very interesting trip to California. J. H. Hooks spoke on the subject, "How to Get Ready to Preach."

At the noon recess hour the two Baptist churches of Grenada served a splendid meal in the basement of the Central church, which was enjoyed, and a resolution of thanks was unanimously adopted at the close of the meal.

In the afternoon service the last three chapters of Revelation were discussed being led by L. D. Sellers, R. L. Breland and W. W. Simpson. The study of this great book closed in a fine spirit as we marched up to the golden city through the Word. It has been a helpful study.

Members present: B. L. Hamby, Harvey Gray, J. H. Hooks, R. B. Patterson, L. D. Sellers, R. L. Breland, W. W. Simpson, E. R. Henderson; Visitors: R. C. Cannon, Mrs. R. L. Breland, Miss Hazel Breland, Mrs. E. R. Henderson, Mrs. J. H. Hooks, Mrs. Owens, Miss Richardson. J. H. Hooks was appointed to arrange program. Harvey Gray, S. J. Rhodes and B. L. Hamby were appointed to nominate officers for next year.



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I have no hesitation in giving the NEW ANALYTICAL BIBLE a high place among the many editions of the Holy Bible. I wish it well on its mission.—A. T. Robertson, Louisville, Kentucky.

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## The Sunday School Department

SUNDAY SCHOOL LESSON FOR  
NOV. 27, 1932

Prepared by  
L. D. Posey, Jena, La.

Subject: Stewardship of Life.

Golden Text: First they gave their own selves to the Lord. II Cor. 8:5.

Scripture for study: Mark 1:16-20; Acts 26:12-19; for supplemental study: Ex. 3:1-12; Isaiah 6:1; Mat. 25:1-46; I Cor. 9:17-27.

Stewardship is the management of that which has been committed by one to another, and may include life, personality, talents, and all kinds of material things. Unfortunately, we usually associate stewardship with money only. But in the lesson for this date, we are to deal specifically with the stewardship of life. Naturally that will include all that makes our lives what they are.

In the great characters of this lesson, we see how faithfully these men served in the capacity of stewards of their lives. In the stewardship of life, I would like to note that first of all it is a partnership with God. God gave Moses a life, and so overruled the conditions of the same, that he was the outstanding man of his age; and as for that matter, all ages. When God had a great work to be done, He entrusted it into the hands of Moses. That then became his life work; it was the stewardship of his life.

It is the right of the steward to call upon his lord for counsel and advice. What a privilege that was for Moses, and remember his appeals were never denied. The Red Sea parted before him, the flinty rock gave forth water under his stroke, and angels' food covered the earth each morning of the week, at his call. All this while, his life was an unlimited blessing to the multitudes of Israel, and became the direct means through which God established the Jewish nation, after Joshua, the successor of Moses, led the people across the Jordan into Palestine.

As implied in what has already been said, partnership includes fellowship. While Moses was a "steward of the manifold grace of God" to Israel, he was in the fellowship of God. There was the pillar of cloud by day, and of fire by night, a constant reminder of the presence of God; and if present, then familiar with all his trials. Not only so, but on the Holy Mount, Moses heard the voice, saw the manifestations of His power, and from His hand received the tables of stone containing the law. While thus fellowshiping with God, he imbibed so much of His Spirit, that when he came down from the mountain his face shone with an heavenly brightness. If we are stewards of life for God, we will surely have fellowship with Him, and His Spirit will be manifested with us.

The last statement leads to the next thought in the discussion of this subject. The stewardship of life is an honor conferred. God could have led His people out of bondage without human agency. Instead, He chose Moses and thus bestowed upon him one of the greatest honors ever given to any man.

All that has been said of Moses in regard to the stewardship of his life and the rewards that came of it, is equally true of Isaiah. The first chapter of his recorded prophecy shows the moral putridity into which the Jews had descended. God needed a man to rebuke and warn them of the fearful consequences of their sins; also, to make plain the facts of the coming Messiah. To this great work He called Isaiah, and thus made him His steward. In that way, and in that capacity, he became a steward of his life for God. The manifestations of God in His fellowship with Isaiah as His steward, were not as spectacular as were those with Moses; but they were none the less certain and sweet to him, and his reward was none the less great. Together they visited Jesus on the Mount of Transfiguration, both in company with the Father whose voice was heard by the three disciples testifying to Jesus as His Son.

Thus far we have thought in this lesson of two of those from among the greatest of men. As we meditate upon them, and measure our feeble lives by theirs, instinctively we recoil, and realize our inability ever to rise to their class. But when we turn to the call extended by Jesus to the four Galilean fishermen to become stewards of life for Him, then it is that we become aware that we too may become stewards of our lives for Him. When that call came, they left all and followed Him. Not anything was kept, nor anything kept back. It all went to Jesus. They used their lives and all that life meant to them, in His service. What they did, so far as the stewardship of life and talents were concerned, we can do also. Humanly speaking, we may not be termed as successful as they were. But faithfulness and not success is the test of stewardship whether of life or money.

Omitting all the others mentioned in this lesson as stewards of life, let us think now of Paul, who esteemed himself "less than the least of all saints," but who was one of the most faithful of God's servants. Paul's life, personality, oratory, in short, every thing, was just so much flesh and blood, mind and spirit, committed to his trust to be used for God's glory. He was like our Savior in that he was faithful unto death, even the martyr's death. He sealed his stewardship with his blood.

Though to do so is to repeat, but let me urge that the stewardship

of life includes all that it takes to make up our being. Personality, influence, education, social station,—these are "trust funds" for which we must account. I know a young woman who is not wealthy, beautiful, nor specially cultured; yet she has a personality that impresses those with whom she comes in contact that her ideals are high. Her PERSONALITY is the "trust fund" committed to her stewardship. The same is true of any talent entrusted to any one. May I stop here long enough to ask, What are you doing with the life and the various talents given to you? Are you so investing them that life with all its prerequisites will have an hundred fold gain for your Lord? God grant that it may be so. But what must be the awful consequences to those to whom God has given so much, and they have squandered it in the services of the devil?

Finally, there is the stewardship of the soul, that mysterious something that lifts us above the brute creation, and makes us in a peculiar way the image of God. Through its redemption by the blood of Christ, it is fitted for the glory of God. And our reward for that stewardship is membership in His family. But what an awful doom awaits the person who is unfaithful in the stewardship of that heaven given treasure.

### NEED OF SACRIFICE

What next? Have we not gone our limit in organizing, canvassing and drives?

Do we not need to call a halt, cast anchor, bring out the compass and see where we are.

We have many beautiful, costly houses of worship; and accompanying parsonages. Our leaders are well fed and well cared for in every way, with nice cars. They can well afford to launch out in the country and enlist the poorer churches in the grace of giving. Our Lord was rich, but he became the poorest of the poor; taught on the mountain side; on the grassy plain; under the canopy of heaven. Had nowhere to lay his head. Where is that mind of Christ? Can we find that sacrificial spirit of service now? Is not our Lord yearning, pleading for men to yield their bodies that He might demonstrate what is that good, acceptable and perfect will of God.

Another thing was mentioned in an editorial, the tobacco evil. Thousands of youths are blighting their minds and going to premature graves from the effect of the poison of nicotine. It's amazing the amount of money wasted this way. Some of our leaders make good prohibition speeches and come right out of the stand and begin to puff a cigarette or cigar.

A lot of our churches have in their membership men engaging in adultery not secretly but opening be-

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A Baptist Institution where the Ministry of Healing may be practiced by those who wish to serve their fellow man. GIFTS AND LEGACIES ARE SOLICITED. SOUTHERN BAPTIST HOSPITAL New Orleans, La.

## When Rest Is Broken

Act Promptly When Bladder Irregularities Disturb Sleep

Are you bothered with bladder irregularities; burning, scanty or too frequent passage and getting up at night? Heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Recommended for 50 years. Sold everywhere.



hind that divorce he holds. They are defying God and His Holy Law as well as the rules and discipline of His church.

When men hear the call to true sacrificial self-emptying service, and are willing to go in want and suffer hunger, and even to the shedding of blood if need be, yes, when men of God lead out in this way the flock will follow. Then and not till then will the wheels of Zion begin to roll.

There have been enough people baptized in Southern Baptist associations to evangelize the world. We sometimes glory in our safety in Christ. I delight myself much to think of it, and know nothing can separate me from His love. Listen brother, it's just as impossible for a man to be a child of God and not keep in active union with Him by fellowship and communion.

He is today calling for men to deny themselves, empty themselves in sacrificial service.

A. H. McGeiger,  
Randolph, Miss.

Rufe Johnson's pet hound disappeared. Rufe put the following ad in the paper:

"Lost or run away—one liver-colored bird dog called Jim. Will show signs of hydrofobia in about three days."

The dog came home the following day.—Hidden Treasure.

"What is ignorance?" asked Johnny's teacher.

"It's when you don't know something, and somebody finds it out," came the immediate reply.

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**A Liquid Remedy is Quicker**  
Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.  
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# CHURCHES SENDING IN CONTRIBUTIONS DURING OCTOBER 1932

327 Contributing to Cooperative Program; 351 Contributing to Designated Objects

Church	Pastor	Address	Budget	Special
<b>Alcorn County</b>				
Corinth 1st, T. W. Young,			219.90	41.13
Glendale, M. C. Rowlands, Burnsville				1.45
Rienzi, J. O. Gunthary, Rienzi				2.05
West Point, Raymond Butler, Corinth			3.00	
			222.90	44.63
<b>Benton County</b>				
Ashland, Thos. Siler, Chalybeate			15.00	10.00
			15.00	10.00
<b>Bolivar County</b>				
Boyle, F. J. Chastain, Shaw			3.00	5.80
Cleveland, I. D. Eavenson, Cleveland			40.00	30.00
Duncan, S. W. Rogers, Rosedale			1.85	15.00
Gunnison, G. E. Evans, Gunnison			10.00	
Merigold, J. E. Kinsey, Merigold				9.34
Morrison Chapel, A. L. McKnight, Cle'land RFD			1.80	3.12
Pace, G. E. Evans, Pace			3.00	
Rosedale, S. W. Rogers, Rosedale			16.65	5.20
Skene, R. S. Howard, Skene			10.00	5.25
Walker Hanks Mem., F. J. Chastain, Shaw				5.00
			86.30	78.71
<b>Calhoun County</b>				
Calhoun County Association			54.29	
Bethany, J. B. Middleton, Eupora				5.22
Calhoun City, R. B. Patterson, Calhoun				13.80
Pittsboro, R. L. Breland, Coffeeville				10.00
Vardaman, H. M. Collins, Van Vleet			3.30	
			57.59	29.02
<b>Carroll County</b>				
Coila, L. F. Fowler, Greenwood RFD			12.00	
Liberty, L. F. Fowler, Greenwood RFD			1.56	
New Salem, I. F. Metts, Goodman			2.00	
N. Carrollton, R. L. Breland, Coffeeville				9.75
Vaiden				25.00
			15.56	34.75
<b>Chickasaw County</b>				
Amity-Sparta, H. M. Collins, Van Vleet				3.05
Egypt, H. M. Collins, Van Vleet			20.56	
Houston, W. C. Stewart, Houston				15.73
Okolona, L. C. Riley, Okolona			2.98	7.90
Van Vleet, L. C. Riley, Van Vleet			9.52	5.00
			33.06	31.68
<b>Choctaw County</b>				
Ackerman, D. L. Hill, Ackerman				47.40
				47.40

## GULFPORT (Where Your Ship Comes In)

The Mississippi Baptist State Convention meets November the twenty-eighth in the First Baptist Church of Gulfport. The Baptist Churches of Harrison Association joined in inviting you to be their guests this year. The Gulfport church is the only one large enough to accommodate the meeting, but the smaller churches asked for the privilege of assisting in entertaining the delegates, that they, too, might have a part in this meeting, and the blessing of association with Baptists from over the State.

No Mississippian should need an invitation to come to the Gulf Coast. Outside of Jackson, your Capitol, the coast section is the only part of the State that truly belongs to all Mississippi. Gulfport is the place where your ship comes in; a deep water port, of which the entire State should be proud. It is, also, your playground, where you can come for rest and recreation. It is God's gift to a tired and nerve-wrecked world. We want you to en-

joy a drive along our forty miles of beautiful beach front; a splendid highway, protected from the ravages of the waves, by one of the finest seawalls in the world. We want you to see our fine homes and beautiful flower gardens. We want you to breathe deeply of the invigorating salt water air, that wafts its way across the great expanse of the Gulf of Mexico. Yes, we want you to enjoy all of these to the fullest, but we had a deeper, more serious motive in inviting you to come to the Gulf Coast at this time.

Amidst all this God and man made beauty, Satan has wrought devastation in the hearts and lives of men and women, both in the palatial residences on the beach front drive,

and the fishermen's huts back in the alleys. It is for the reclamation of these, that the Baptists of Harrison Association have dedicated lives. The sparsely settled cutover country, that separates us from the mainland of Mississippi Baptists, creates an isolation almost as though we were on foreign soil. Our pastors and people are hungry for your association. We want you to know the problems that confront us, so that, when you return to your homes, you will have a prayerful, sympathetic understanding of the task to which we have set ourselves.

With the exception of Gulfport, where protestants predominate, our problems are same as you find in New Orleans, or in any other city,

where Roman Catholics are in an overwhelming majority. I spent twelve years as a deacon in one of the largest Baptist Churches in New Orleans, and for the past four years I have had the pleasure of working with Bro. Allen and the little mission church at Pass Christian. I feel, therefore, that I can

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# Sunday School Board Cuts Prices ON QUARTERLIES

Through the action of the Sunday School Board at its annual meeting, prices were reduced on six periodicals effective with the 1933 issues. The new prices follow:

Adult Bible Class Quarterly . . . . .	06 1/2	Junior Quarterly . . . . .	04 1/2
Advanced Quarterly . . . . .	05	Childrens' Quarterly . . . . .	04 1/2
Intermediate Quarterly . . . . .	04 1/2	The Teacher (Monthly) . . . . .	24 1/2

(Price reductions apply only to these six periodicals)

ALL DISCOUNTS HAVE BEEN WITHDRAWN

Churches and Schools are requested to speed up their orders to avoid the Holiday Rush. PLEASE MAIL ORDERS BEFORE DECEMBER 15th.

Baptist Sunday School Board ■ Nashville, Tenn.



## The Children's Circle

MRS. P. I. LIPSEY

### THANKFUL FOR WHAT?

By Edna Jaques

Not for the mighty world, O Lord,  
tonight,  
Nations and kingdoms in their  
fearful might—  
Let me be glad the kettle gently  
sings,  
Let me be thankful just for little  
things.

Thankful for simple food and sup-  
per spread,  
Thankful for shelter and a warm,  
clean bed,  
For little joyful feet that gladly  
run  
To welcome me when all my work  
is done.

Thankful for friends who share my  
woe or mirth,  
Glad for the warm, sweet fra-  
grance of the earth,  
For golden pools of sunshine on  
the floor,  
For love that sheds its peace  
about my door.

For little friendly days that slip  
away,  
With only meals and bed and work  
and play,  
A rocking-chair and kindly fire-  
light—  
For little things let me be glad  
tonight.

—o—  
My Dear Children:

Thanksgiving is here this week and I am glad to know that we have an extra gift of \$5.00 to send to Bro. Miller. It was sent to me to pass on to the orphan children for their Thanksgiving offering. As you think of the big turkey and perhaps oysters, with many other good things, or the tender, fat baked chicken, with rice and gravy, to which you will sit down, won't you think of the other blessings that God has given you? Won't you thank Him now for the dear father and mother in whose love you are so happy, for your home, for the school to which you go, for the church whose services so many of you attend every Sunday, for the clothes you wear that keep out the cold and wind, for the friends you play with, for the good every-day food that makes you strong? Dear me, I didn't know I had so many in my mind, and I'm not nearly through yet, if I call them all! God is the Giver of every good gift, and I hope you will say "thank you" to Him in your heart for them. Another good way to thank Him is to try to help others with what you have. We have all been so occupied with thinking of hard times that perhaps we haven't paid much attention to our blessings. "Count your many blessings, name them one by one, and it will surprise you what the Lord has done." That's just as good in prayer as in poetry, isn't it? . . .

Well, our Jeannie Lipsey Club in Geneva, Switzerland, has been organized, as you see from the letter from Jeannie Lipsey herself. Of course you understand why they call it the Swississippi Club, because they live in Switzerland, and our Children's Circle lives chiefly in Mississippi or perhaps because the oldest member of the Club spent a large part of his life in this state. We welcome them, and expect to hear from them every month.

Our Friend at Clarksdale, Jeannie Lipsey Club No. 4, sends in her dues today, prompt, as usual. We are grateful to her. This brings up our Orphanage fund to \$6.00 already, and Miss Vera Martin's fund to about \$5.00. So we are getting on pretty well, but hope the Orphans will have more before the month's end.

Question: What happens about a month after Thanksgiving?

Love to all,  
from,  
Mrs. Lipsey.

—o—  
Bible Questions No. 21: Nov. 24th.  
The Cleansing of the Temple:  
Mark 11:15-18

1. Why were people buying and selling in the Temple?  
2. What were they buying? Why did they change money in the Temple?  
3. Ought not all churches to be houses of prayer?  
5. How did the chief priests feel when they heard of Jesus cleansing the Temple?  
6. How did the multitude feel?

—o—  
Clarksdale, Miss.  
November 14, 1932.

Orphans	\$1.00
B. B. I.	1.00
	\$2.00

Jeannie Lipsey Club No. 4.  
—Friend.

A happy Thanksgiving time to you, dear Friend. Your help is one of our things to be thankful for. Thank you.

—o—  
Geneva, Switzerland,  
October 31, 1932.

Dear Mrs. Lipsey:

Dear Grandma; we have just organized our club, which you have been kind enough to call by my name. But we thought best to call it the Swississippi Club. Our officers are: Magnificent President, Ann Crawford; High and Mighty Secretary-Treasurer, me, Jeannie; All-Conquering Scrub Lady (she washes younger members of the club), Mamma; and Indispensable Janitor, Papa.

We decided to send one dollar a month for the Children's Circle contributions.

It is already winter here, with snow on all the mountains near us. Much love to you and all the children,

Jeannie Howe Lipsey,  
Secretary-Treasurer,  
Swississippi Club.

—o—  
We will be mighty glad to have you call it by this very expressive name, Jeannie daughter, and we will call it so, too, but you mustn't mind if we sometimes think of it as No. 7 of our J. L. Clubs, will you? Just to keep them all organized. You know. We want to hear from you every month. We send our love, and be a good girl.

—o—  
Leland, Miss., Nov. 12, 1932.

Dear Mrs. Lipsey:

I have not written to you in a long time. I am in the second grade. I am getting along fine in my school work. I love my teacher, her name is Miss Lucy Crosby. I think it is a nice plan to help Miss Martin. I have been reading the Children's Page; I have enjoyed it so much.

I am sending one dollar (\$1.00) for the Orphans, and one dollars (\$1.00) to the B. B. I.

With love,  
Mary Adelyn Milan.

P.S.—I am sending four cents for a button.

I hope you got your button safely, and liked it, dear child. We are so glad to have you again, and thank you so much for the money. We all send you our love.

—BR—

Nurse entered the professor's study and said softly: "It's a boy, sir."

The professor looked up from his desk. "Well," he said, "what does he want?"

### ON RELIEF AND ANNUITIES

Report of Sydney Smith to the Hinds-Warren Baptist Association on Ministerial Relief and Annuities. Published by request of the Association

Most of what I propose to say can be succinctly set forth in the form of six propositions or theses:

I. The ministry of the gospel is not, and should not be, a money-making profession, and the salaries usually paid to its members are so small that few, if any, of them can accumulate a competency for their old age without having neglected their professional duties.

II. A minister of the gospel who has devoted his time and talents to the service of God and his church has the right to look to that church for a comfortable support for himself and his wife, for the remainder of their lives after he has become incapacitated by age for future active service.

III. It is the duty of the church to give this support not as a charity but as a debt which it owes to the recipients thereof.

IV. This debt which the church owes its aged ministers is a primary obligation, and should be discharged before it has the moral right to proceed with the greater part, if any, of its social service and charity program.

V. The key man of a Baptist Church, around whom the work of the church must revolve, is its under-shepherd or pastor, and to enable this key man to devote his time and talents, to their full extent, to the work of the church, he should be relieved, as far as possible, from all personal financial worries, particularly the fear of poverty in his old age.

VI. The provision thus far made by Southern Baptist Churches, particularly in Mississippi, for the discharge of this duty is so inadequate as to be almost negligible.

The first three of these theses are so generally admitted to be fundamentally sound that I shall not stop to debate them, but will come at once to my fourth.

One of our most universally accepted maxims is that men should be just before they are generous. Moreover, no human organization has the moral right to carry to others the gospel's message of love and good-will; to say to others "all things whatsoever ye would that men should do to you do ye even so to them," unless and until its own conduct is in accord with that golden rule.

My fifth thesis seems to me to present an equally self-evident fact. Few men who are harassed by personal financial difficulties can dissociate their thoughts and activities therefrom, and devote themselves wholeheartedly and exclusively to work of any character that will leave their financial difficulties unsolved. Should duty be discarded, and the rule of intelligent self-in-

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terest be here applied, my fifth thesis remains true, for it is beyond question that the work of a church will be retarded if its under-shepherd, its key man, is harassed by present, and the fear of future, poverty.

This brings me to my sixth or last thesis. Two plans have been devised by the churches for the support of their aged and disabled ministers. The first is to collect from their members annually a sum of money to be expended by it for that purpose. In 1931 there were sixty aged Baptists ministers, their wives and widows, in Mississippi, and the average amount paid them from the fund so raised was \$7.17 a month. I am advised that for the current year, 1932, there are in Mississippi fifty-four aged Baptist ministers, their wives and widows, dependent on this fund for support, and that the average amount they are now receiving therefrom is \$5.33-1-2 a month. God save the mark! It would probably be kinder, and certainly not less Christian, to cast them off entirely, and say to them, "Beg or starve."

The other plan which the denomination has devised for the support of its aged and disabled ministers is known as the Southern Baptist Service Annuity Plan, and, in substance, is this: A church board designated as the Relief and Annuity Board is authorized to issue annuity policies to ministers of the gospel applying therefor, on which annual premiums are charged. These premiums are dealt with and invested by the Board in much the same way that life insurance companies deal with and invest premiums collected by them on their life insurance and annuity policies. Twenty-four per cent of this premium is payable by the holder of the policy and the remainder by the church in whose service he is for the time being. This plan is actually sound, and in so far as it functions is being ably administered, but has failed to meet the demands of the situation, for only a small number of pastors and churches have taken advantage of it. Our churches have manifested very little interest in the plan, and very few of them have paid, or manifested a willingness to pay, that portion of the premiums which the plan contemplates they should; and of course it is utterly impossible for more than a very small number of the ministers to pay the

(Continued on page 13)

# 666

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### REPORT OF B.Y.P.U. WORK FOR 1932

(Auber J. Wilds, secretary)

Neglect not the gift that is in thee. I Tim. 4:14.

Gifts are from God and we therefore are stewards of our talents and stewards of our opportunities to develop them. The church must furnish the opportunities, and the individual Christian and church member must avail himself of the opportunities furnished by the church. The following summary of our B. Y. P. U. work reveals the fact that many thousands of our Mississippi Baptist Young People are accepting the challenge and week by week are adding to their present usefulness a degree of efficiency that must make of them more effective kingdom builders of the future. How necessary it is for churches to provide training for their members is expressed in the words of the Master when He said, "Teaching them to observe all things whatsoever I have commanded you." It is the command of our Captain.

#### Statistical Table

We present here two very interesting items for comparison covering a period of ten years:

	1922	1932
Number of unions.....	600	1,729
No. of awards issued.....	3,185	11,280

In 1922 we had an average of 5 1-3 members per unions taking one study course book during the year. In 1932 we had an average of 6 1-2 members per union taking one study course book during the year. This is an increase of 18% which measures a growing interest in the matter of a quest for denominational knowledge which included Bible knowledge and missionary activities.

Here we present comparative figures for the years 1931-1932:

	'31	'32	Increase
No. of Unions.....	1,654	1,729	75
No. of Gen'l. BYP U. Organizations..	278	301	23
No. Senior and Adult Unions.....	830	891	61
No. Intermediate Unions .....	401	403	2
No. Jr. Unions.....	423	435	12
No. Ass'n. B.Y.P. U's.....	43	47	4
No. Diplomas and Seals awarded.....	11,608	11,280	328

In the matter of increased number of Associational B. Y. P. U.'s: Our report of last year showed that although we had 43 Associational B. Y. P. U.'s only about 33 of these were really active. All of these have been revived during this year with an added number of 4 entirely new Associational B. Y. U. U.'s, which means that 14 Associational B. Y. P. U.'s have already been organized.

‡ A loss in number of awards issued this year over last year. This

was true, we feel, because of the lack of funds among our people available for the purpose of buying books. We feel that, under the circumstances, 11,280 awards issued during the year measures an unparalleled interest in study among our people.

#### A Practical Example

Last year in our report we gave the work of one Association, this year we give a brief word about one church that marks the spirit of progressiveness in our B. Y. P. U. work.

Griffith Memorial Church, Jackson, has for the year November 1, 1931 to November 1, 1932 awarded 712 B. Y. P. U. diplomas and seals for study course work. One very practical activity of this B. Y. P. U. Department during the year was to conduct the cottage prayer meetings the week prior to their protracted meeting. The Juniors, Intermediates, Seniors and Adults all took part, conducting about ninety-five prayer meetings during the week. This practical demonstration work is what we advocate, under the leadership of pastor and director. Intensive study inspires desire for service. The Griffith Memorial church has, this year, held a B. Y. B. U. study course each month with these two outstanding results not to mention the other blessings that have come, including the stabilization of the work that makes for continued effective training. What this church has done is what many others have done in a less pronounced way.

#### Our New State Organization

In June, during our District B. Y. P. U. Convention a plan was adopted to break up into divisions each district, thus forming eighteen divisions, each division to be served by a Divisional Vice-President. The districts to be continued with their annual convention. On July 4-5 the State Secretary called together, for conference, the President of the State Convention, the six District Presidents and the eighteen Divisional Vice-Presidents for the purpose of making plans for the year. All but three of these responded to the call. Jackson, First Church B. Y. P. U.'s served as host to these guests. The discussion proved most interesting and three definite activities were adopted by the group as responsibilities of these Divisional Vice-Presidents—to wit:

To perfect the Associational B. Y. P. U.'s of his division.

To promote Study Courses in each B. Y. P. U. in his division.

To hold a one-day conference during the year for his division.

Results obtained thus far from the efforts of these Divisional Vice-Presidents fully justify this new step in our state organization. It is largely through their efforts that these four Associational B. Y. P. U.'s have been organized, the ten re-organized and the entire 47 giv-

en a new vision of their work. To date nine Divisional Conferences have been held with most satisfactory results. Our six District B. Y. P. U. Conventions were mountain top experiences, and our State Convention surpassed our expectations.

#### The Personnel

We list here our State B. Y. P. U. officers: President State Convention, W. L. Meadows; Presidents of District Conventions, John N. Kellogg, R. D. Pearson, E. G. Hightower, A. F. Crittendon, Earl Clark, W. W. Grafton; Divisional Vice-Presidents, J. W. T. Siler, Chas. Bucy, S. L. Dobbs, Granville Myrick, C. O. Estes, Douglass Gay, W. E. Hellen, Wallace Harrell, E. S. Flynt, L. R. Polk, H. A. Scott, E. I. Farr, Clifton Tate, R. E. Morgan, J. D. Maness, Owen Cooper, R. E. Denman, Chas. Howse. In this group there are 11 preachers, 1 contractor, 1 doctor, 1 banker, 3 corporation employees, 1 druggist, 2 salesmen, 2 printers, 1 farmer, 1 school teacher and 1 postmaster. No finer group of twenty-five men can be found anywhere, and to these, more than to any others, we will give credit for the progress made in our B. Y. P. U. work during this next year.

#### Looking Ahead

A curtailed budget prohibited an aggressive promotional program this year. No extra workers for the summer months were possible, hence only our regular force, consisting of State Secretary, Auber J. Wilds, State Leader, Cecelia Durscherl, and Mrs. B. M. Stubberfield, who serves as part-time Office Secretary, have served. Our plans for 1933 consider, in addition to necessary routine, a ONE NIGHT OFFICERS' TRAINING SCHOOL in each Association in the state in which the State Secretary will participate. All officers and committeemen will here receive an intensive "short course" that looks to a more efficient performance on the part of all members. The B. Y. P. U. slogan is, and must ever continue to be, "Every Baptist an Informed and Enlisted Baptist."

—BR—

(Continued from page 12)

premiums themselves. Judging the future by the past, the plan will continue to fail to meet the expectation of its proponents unless it, and the reasons therefor, are brought so sharply to the attention of our churches that they will understand and appreciate their duty in the matter, and the absolute necessity for their discharging it.

In order that this may be done and the situation speedily remedied, I suggest that before this association adjourns it adopt a resolution somewhat as follows:

Resolved by the Hinds-Warren Baptist Association;

First, that the Mississippi State Baptist Convention be and it is hereby requested to include in its annual budget money sufficient to pay to each aged and disabled Baptist minister in Mississippi, his wife or widow, not less than \$750.00 per annum for the support of husband and wife, and not less than \$500.00 per annum for the support of one

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of them, if the other be dead.

Second, if after mature consideration by the Convention it should appear desirable and feasible for it so to do, that it arrange for the issuance by the Relief and Annuity Board of one of its annuity policies to each Baptist minister residing in Mississippi, in the active discharge of his duties and willing to pay his portion of the premium thereon; and that the money necessary for the payment of the remainder of the premiums be included in the Convention's annual budget, and paid to the Relief and Annuity Board through the regular Convention administrative channels.

## In Memoriam

IN MEMORY OF H. A. DAME

—o—

"Take up thy Cross and follow me." Our loved one and our brother has fallen before the last great enemy, and has carried nobly that cross even to the end. How beautifully his life has exemplified our Lord's command; 49 years he followed the good shepherd along life's pathway, which was oftentimes beset with many hardships. He grew in the grace and the knowledge of our Lord and Saviour, and endured even to the end. He was like the tree planted by the waters. His life brought forth much fruit for the Master, whose coming he loved; and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give to him at that day.

He was his brother's keeper. He was a member of the Baptist Church 49-years, served as deacon 30 years, and as church clerk 49 years. He was an earnest worker, cheerful giver, faithful in prayer, devoted husband, kind and loving father, consecrated Christian, humble servant of the Lord, and shall dwell in his house forever.

## READY!!

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By Dr. Alldredge

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Only 50 cents

As heretofore, the 1932 Handbook comprises three special features, as follows.

In Part I is grouped six chapters of a special survey on "The Population Changes in the South, 1920-30."

In Part II there is full and informing summary; first, of the gains and losses of Southern Baptists during the past year; second, a stirring account of the work of the boards, institutions and agencies of Southern Baptists, and third, the latest statistics dealing with every phase of Southern Baptist work, also that of other denominations.

In Part III we have the usual complete directories of the Southern Baptist Convention, the State Conventions, the ordained ministers, etc.

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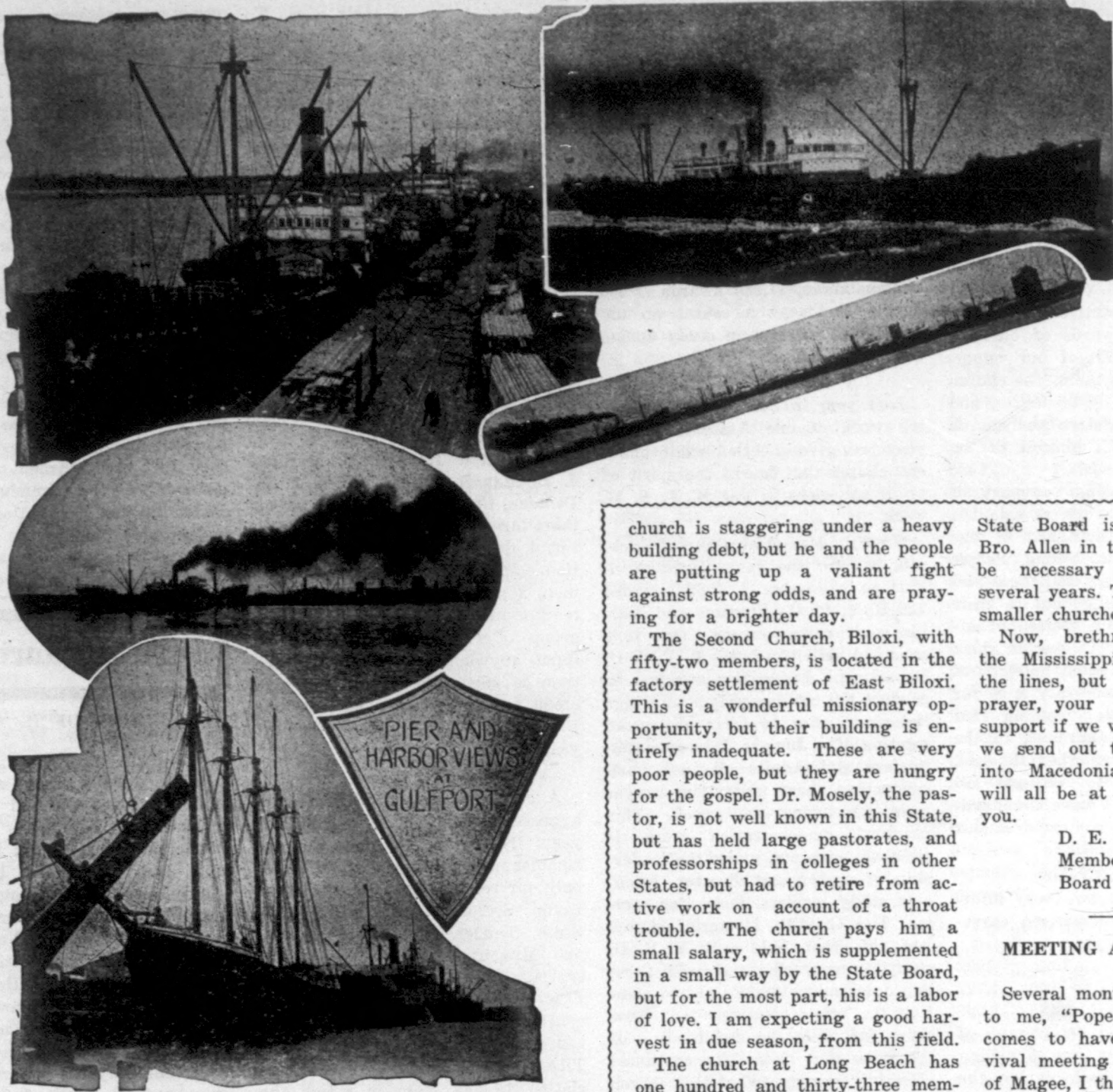
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(Continued from page 11)

speak with some authority of the work on these fields.

These are truly mission fields. While our pastors and people are carrying on as best they can, the proper evangelizing of this section is a State-wide responsibility, and a glorious opportunity. The Harrison Association comprises all the churches in Harrison County, and all but one in Hancock County; fourteen in all. The total membership is twenty-five hundred and twenty-nine. One thousand and sixty-eight, or almost one-half of these, are members of the First Church at Gulfport.

As briefly as possible, I wish to introduce you to the pastors and churches that will be your hosts. We have six small cities stretched along this forty miles of coast front, with nothing but an imaginary line separating them.

Gulfport, with its twelve thousand population, is in the center. It is a new town, only about forty years old, and its people are mostly from up country, and are, in the main, Protestant. The First Baptist Church, Gulfport, is truly the center of Baptist activities on the coast. Dr. B. Locke Davis, the pastor, is a young man, who has shown rare type of leadership in the year and a half he has been pastor of this great church. He came here

from a professorship in the Baptist Bible Institute in New Orleans. He is loved and honored by all here on the coast. His church has just closed a revival meeting, during which there were one hundred additions.

The Grace Memorial Baptist church, in north Gulfport, has a membership of two hundred and fifty. Rev. P. S. Dodge has been pastor of this church for fifteen years; almost since its beginning. He serves half-time there and half-time at Lyman, a sawmill town ten miles north of Gulfport. Bro. Dodge is also clerk of our association.

Handsboro is an old settlement on the back road, about half way between Gulfport and Biloxi. Rev. E. S. Flynt is their pastor, and he and his wife are doing some splendid work. The church is showing new life under their leadership. The State Board supplements his salary, and, I believe, is getting its money's worth.

Biloxi, with sixteen thousand population, the second oldest city in the United States, is at the extreme east. The First Church, with its four hundred and seventy-five members, has as its pastor Rev. G. C. Hodge. He needs no introduction to Mississippi Baptists, for he is remembered as our efficient Stewardship Secretary, until the State Board had to discontinue his service, because of lack of funds. This

church is staggering under a heavy building debt, but he and the people are putting up a valiant fight against strong odds, and are praying for a brighter day.

The Second Church, Biloxi, with fifty-two members, is located in the factory settlement of East Biloxi. This is a wonderful missionary opportunity, but their building is entirely inadequate. These are very poor people, but they are hungry for the gospel. Dr. Mosely, the pastor, is not well known in this State, but has held large pastorates, and professorships in colleges in other States, but had to retire from active work on account of a throat trouble. The church pays him a small salary, which is supplemented in a small way by the State Board, but for the most part, his is a labor of love. I am expecting a good harvest in due season, from this field.

The church at Long Beach has one hundred and thirty-three members. Rev. J. L. Low, the pastor, is well known among the Baptists of the State. This is a difficult field, but he and his good wife are doing a noble work. A greater spirit than he has not been born.

Last, I want to tell you of the field of three churches over which Rev. W. S. Allen is missionary pastor. Bro. Allen needs no introduction to Mississippi Baptists, as he has held important pastorates in different parts of the State. There is no more important, nor more difficult mission field among Southern Baptists than Pass Christian, Bay St. Louis, and Kiln. Bro. Allen and these three little churches, with less than two hundred members, are all the Baptist influence among twelve thousand white people. There are two small Methodist Churches, and two small Episcopal Churches in this field, but there are eleven Roman Catholic Churches, and one of the largest Catholic schools in the South. Bro. Allen is the busiest preacher in Mississippi. He preaches two Sundays at Pass Christian, and two Sundays at Bay St. Louis; holding prayer meeting at both places each week, and drives eighteen miles two Tuesday nights a month to preach at Kiln. He is also moderator of Harrison Association, and serves as advisor to the negro pastors, who are having serious trouble on account of the inroads of Romanism on their people. The

State Board is largely supporting Bro. Allen in this work, and it will be necessary to continue so for several years. There are some other smaller churches in the Association.

Now, brethren, the Baptists of the Mississippi Coast are holding the lines, but we must have your prayer, your sympathy, and your support if we win the victory. Anew we send out the cry, "Come over into Macedonia and help us." We will all be at Gulfport to welcome you.

D. E. Hatter,  
Member of State Board  
Board from Harrison Assn.

—BR—

#### MEETING AT CENTREVILLE

—O—

Several months ago a pastor said to me, "Pope, if the opportunity comes to have with you in a revival meeting Bro. L. W. Ferrell of Magee, I think you would do well to get him." He was right.

The church at Centreville recently closed a ten-days meeting in which Bro. Ferrell preached. He presents with unusual vigor a clear gospel message. He is a faithful and tactful personal worker. I think I have never known a man to strive harder to do that character of work that leaves the church in better condition after the meeting is over. We had a good meeting. The attendance was the best I have ever seen in Centreville. Besides ten accessions, the general spiritual tone of the church was perceptibly enriched.

S. G. Pope, Pastor.

—BR—

Mother—"Why ever are you sitting there when you ought to be in bed?"

Peter—"There's a mosquito in my room."

Mother—"It hasn't bitten you, has it, darling?"

Peter—"No, but it came close enough for me to hear its propeller."  
—Humorist (London).—

—BR—

"Did I hear you say, conductor, that the locomotive was at the rear of the train?"

"Yes, ma'am. We've got a locomotive at each end. It takes an extra one to push up the mountain."

"Dear, dear, what shall I do? I'm always sick if I ride with my back to the locomotive!"—Selected.



(Continued from Page 11)

**Hinds-Warren Association**

Bethesda	6.25	5.00
Beulah, W. T. Davis, Clinton	3.10	
Bowmar Avenue, J. L. Boyd, Vicksburg		9.79
Byram, G. H. Gay, Clinton	5.00	
Clinton, B. H. Lovelace, Clinton	296.88	25.00
Jackson 1st, W. A. Hewitt, Jackson	478.43	199.65
Jackson Northside, G. H. Suttle, Jackson	24.06	19.58
Jackson Calvary, H. M. King, Jackson	275.01	94.43
Learned, M. C. Whitten, Jackson		6.00
New Salem	20.00	
Raymond, R. L. Wallace, Raymond		25.00
Salem, C. H. Ellard, New Orleans, B.B.I.	17.35	1.00
Terry, R. L. Wallace, Raymond	74.75	21.00
Utica, Owen Williams, Utica	12.00	69.17
Vicksburg 1st, W. H. Morgan, Vicksburg	176.69	21.00
	1,389.52	492.62

**Holmes County**

Beulah, N. H. Roberts, Sallis	1.00	
Cruger, D. I. Young, Eden	3.00	
Durant, J. S. Riser, Durant	119.47	
Ebenezer, N. H. Roberts, Sallis	5.65	
Goodman, I. F. Metts, Goodman		16.17
Lexington, J. H. Kyzar, Lexington	16.72	12.35
	145.84	28.52

**Itawamba County**

Itawamba County Association	5.00	
Fulton, A. M. Overton, Fulton	5.00	5.00
Mt. Pisgah	3.16	
	13.16	5.00

**Jackson County**

Moss Point, J. S. Brock, Moss Point	20.60	
Ocean Springs	7.39	6.15
Pascagoula 1st, N. O. Patterson, Pascagoula		22.64
Van Cleave, R. L. Vaughn, Ocean Springs	1.30	
Wade, R. L. Vaughn, Ocean Springs		1.65
	8.69	51.04

**Jasper County**

Old Fellowship	10.00	
Bay Springs, W. O. Carter, Bay Springs		83.47
Eden, L. F. Fagan, Richton	3.00	
Heidelberg, T. J. Phillips, Pachuta	9.00	
Louin, C. T. Johnson, Clinton		8.51
New Fellowship, W. A. Roper, Meridian	2.02	
Stringer, E. A. Phillips, Newton	2.00	
	26.02	91.98

**Jeff Davis County**

Antioch, N. J. Lee, Sumrall	1.00	
Bethany, J. B. Herndon, Prentiss	5.00	
Carson, J. B. Herndon, Prentiss		8.75
Hathorn, J. B. Quin, Summit	21.00	
Herbron, J. T. Dale, Collins	49.42	
Hepzibah, N. J. Lee, Sumrall	1.45	
Prentiss, J. B. Herndon, Prentiss	100.00	19.77
Society Hill, J. B. Quinn, Summit		11.00
	177.07	39.52

**Jones County**

Jones County Association		23.00
Ellisville, B. S. Hilbun, Ellisville	20.68	
Indian Springs, T. J. Waldrup, Louin		2.50
Laurel 1st, L. G. Gates, Laurel	250.00	90.40
Laurel 2nd, J. W. Fagan, Laurel	32.48	9.40
Pineview, L. T. Fagan, Clinton	3.20	

Sandersville, G. A. Smith, Sandersville	1.75	
Summerland, W. L. Compere, Taylorsville	20.98	6.00
Tuckers Crossing, R. A. Thaxton, Laurel		.75
	328.14	110.80

**Kemper County**

Electric Mills, J. H. Newton, Columbus		10.50
Scooba, C. E. Bass, Scooba	12.50	5.00
Stonewall		1.52
	12.50	17.02

**Kosciusko Association**

Yockanookany	1.00	
Carson Ridge, H. M. Whitten, Ackerman	10.11	
Ebenezer, Labon Morgan, Skene	1.20	
Ethel, D. L. Hill, Ackerman		5.25
Kosciusko 1st, A. T. Cinnamond, Kosciusko	40.00	12.00
McCool, J. B. Perry, McAdams		1.70
New Salem, W. A. Williams, Kosciusko	3.00	
Sallis, N. H. Roberts, Sallis	15.00	9.34
Sand Hill	2.88	
	73.19	28.29

**Lafayette County**

Abbeville		2.50
Harmony, W. M. McGehee, Tyro	5.00	
New Hope, W. M. McGehee, Tyro		6.00
Oxford 1st, F. M. Purser, Oxford	223.50	67.36
Taylor, C. M. Day, Oxford		10.98
	228.50	86.84

**Lauderdale County**

Concord, W. B. Abel, Meridian	13.69	
Goodwater, Eugene Stephens, Meridian	4.00	1.00
Hebron, H. V. Sollie, Meridian Rt 8		2.00
Kewanee, A. H. Miller, Meridian		10.00
Long Creek, R. E. Moore, Collinsville	3.50	
Meridian 1st, H. C. Bass, Meridian	600.00	160.17
Meridian 8th		7.60
Meridian 15th, T. M. Fleming, Meridian		20.34
Meridian 41st, Gordon Ezelle, Meridian	13.64	
Meridian Highland, Jas. Street, Meridian	6.05	24.50
Meridian S'side, B. S. Vaughn, Meridian	40.00	
Midway	4.70	
New Hope, W. A. Roper, Meridian	1.00	
Oak Grove, T. B. McPheeters, Bonita	20.00	11.03
Poplar Springs, W. B. Abel, Meridian	39.43	8.35
Russell, Gordon Ezelle, Meridian		2.50
Toomsaba, L. T. Dyes, Meridian		3.60
	746.01	251.09

**Lawrence County**

Arm, Mark Lowry, Silver Creek		1.50
Calvary, Mark Lowry, Silver Creek	35.40	15.09
Carmel, D. O. Horne, Monticello		3.75
Monticello, D. O. Horne, Monticello	23.73	16.59
Newhebron, B. E. Phillips, Newhebron		47.85
New Hope	3.75	
Nola, J. W. Sproles, Oakvale		4.77
Oakvale, J. W. Sproles, Oakvale		11.15
Oma, Silas Harrington, Oma	10.85	
Shiloh, Mark Lowry, Silver Creek	4.47	
	78.20	100.70

**Leake County**

Carthage, C. T. Johnson, Clinton	18.00	10.00
Freney, W. G. Clark, Walnut Grove		1.00
Madden, V. Childress, Sebastopol	3.78	
Midway, B. F. Odom, Center	4.00	
Mt. Zion, J. L. Moore, Union		.75
New Hope, E. M. Langston, Carthage	.50	2.30

Thomastown, C. T. Johnson, Clinton	10.00	
Walnut Grove, M. O. Patterson, Clinton		19.08
	36.28	33.13

**Lebanon Association**

Brooklyn, A. L. O'Brian, Hattiesburg		5.60
Good Hope, L. H. Harper, Lumberton	11.50	
Greens Creek, E. M. Bilbo, Hattiesburg		2.00
Hattiesburg 1st, T. F. Harvey, Hattiesburg	337.45	40.00
Hattiesburg 5th	5.00	21.00
Hattiesburg Main, J. A. Barnhill, Hattiesburg	147.02	9.33
Petal, A. C. Parker, Petal	24.46	5.06
Purvis, D. A. Hogan, Purvis		2.50
Sumrall, S. B. Harrington, Sumrall		4.30
Wiggins, R. H. Campbell, Wiggins	5.00	4.50
	530.43	94.29

**Lee County**

Baldwyn, A. M. Overton, Baldwyn		10.00
Belden, H. R. Holcomb, Tupelo		.26
Bissell, W. T. Darling, Blue Springs	8.85	
Limestone		1.25
Mooreville, Clarence Buford, Tupelo	2.10	
Nettleton		6.05
Richmond, H. R. Holcomb, Tupelo	4.67	2.40
Saltillo, J. A. Landers, Blue Mountain		12.53
Shannon, O. H. Richardson, Shannon		54.25
Sherman, O. H. Richardson, Sherman		37.50
Tupelo 1st, H. R. Holcomb, Tupelo	100.00	72.00
Tupelo East, O. H. Richardson, Shannon	4.56	
Verona		18.21
	120.18	214.45

**Leflore County**

Greenwood 1st, E. J. Caswell, Greenwood	887.74	230.88
Greenwood 2nd, A. R. Adams, Greenwood		2.75
Itta Bena, W. E. Farr, Itta Bena		41.06
Money, R. R. Brigance, Hernando		24.43
Schlater, Madison Flowers, Sumner		6.60
	887.74	305.72

**Liberty Association**

**Lincoln County**

Arlington, C. W. Smith, Norfield		.60
Bogue Chitto, Joe Canzoneri, Jackson		14.07
Brookhaven 1st, A. F. Crittendon, Brookhaven	362.21	73.61
Clear Branch, M. J. Gilbert, Magnolia	3.10	
Fair River	28.25	
Gum Grove, C. W. Smith, Norfield		5.00
Heucks Retreat, J. W. Sproles, Oakvale	15.21	1.35
Holly Springs, A. F. Crittendon, Brookhaven	5.00	
Little Bahala, N. B. Saucier, Clinton	6.35	
Macedonia	150.50	
Moaks Creek, J. B. Quinn, Summit	1.40	
Montgomery, A. W. Talbert, Jackson	2.25	
Mt. Moriah, J. M. Britt, Silver Creek	8.00	
Mt. Zion, E. M. Ferrell, Wesson	5.20	
Pleasant Grove, P. D. Bragg, New Orleans	52.00	
Union Hall, Jno. W. Sproles, Oakvale	5.00	
	644.47	94.63

**Madison County**

Camden, C. J. Olander, Brandon	10.00	
Canton, J. J. Mayfield, Canton	235.20	34.08
Canton, Center Terrace		1.80
Flora, W. A. McComb, Flora		49.17
Good Hope, C. J. Olander, Brandon	6.95	
Madison, Bryan Simmons, Columbia Rt. 1		14.00
	252.15	99.05

(Continued Next Week)

**:: This is the medicine that your mother and your grandmother depended on ::**

*"It helps me!"*

"My daughter Mearle is a high school girl. She was rundown and she suffered from irregularities, but Lydia E. Pinkham's Vegetable Compound has helped her wonderfully. She is regular now and she feels well and strong."

MRS. MINNIE L. BROOKS  
1015 Olive St., Columbus, Georgia



98 out of every 100 women who report after taking Lydia E. Pinkham's Vegetable Compound say, "It helps me". . . . Hundreds of letters are received every day from grateful women. . . . They took the Vegetable Compound before and after childbirth; for weakened, rundown condition; during Change of Life; for painful and irregular periods; for strength after operations; for periodic backaches and headaches. . . . They give it to their daughters and they recommend it to their neighbors.

How can we add to their testimony? What can we say about Lydia E. Pinkham's Vegetable Compound that is more convincing than the simple statement of half a million women—"It helps me?" Ask your druggist for the convenient tablet form. Find out for yourself how good it is.



"I used to have such terrifying backaches and nagging pains that I had to stay in bed several days at a time. Nothing seemed to help me until I tried Lydia E. Pinkham's Vegetable Compound. Before I had taken half a bottle I began to feel better."

MRS. CONRAD C. VANTASSEL  
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*Lydia E. Pinkham's* VEGETABLE COMPOUND *Tablets*



## KNOW YOUR MISSISSIPPI COLLEGE

We have promised to readers of this column some further information about (1) Our Sunday School; and (2) Our Alumni who are teaching in colleges and universities.

1. Following the revival meeting conducted last September by Bro. J. E. Byrd, a complete Young People's Department was set up, composed of classes from the young people of the town, Hillman College, and Mississippi College. There are four Mississippi College classes for men, all classes fully organized and divided according to the Freshman-Sophomore—Junior-Senior class division. The teachers of the four classes are, respectively, Dr. J. W. Provine, Dr. D. M. Nelson, Dr. W. F. Taylor, and Dr. W. H. Sumrall. Two classes in the department are maintained for Hillman College girls, having as teachers Prof. A. A. Roebuck and Mrs. H. L. Martin. Two other classes are maintained for the girls of the town and co-eds of Mississippi College and are in charge of Miss Addie Mae Stevens and Mrs. M. Y. Quisenberry.

Since the departmentalization, the percentage of Mississippi College students enrolled in Sunday school has shown a steady growth. The total enrollment of the college classes so far is 140; the attendance on Sunday, November 13, was 117. The enrollment represents a majority of the students who remain in Clinton over the week-end. We look forward to making the majority a large one.

Full opportunity is given for developing student leadership in religious organization, music, and the conduct of public services. A

number of students, who are not in town for the Sunday morning services, are enlisted in other religious activities, so that the proportion of students connected in some way with religious work is 80% or above.

2. Fifty-eight of our Alumni, besides members of the college faculty, are employed in senior college and university teaching. These men have made good in all types of institutions, from the smallest college to the largest university; and in all types of college work, from straight teaching to research.

Among the smaller colleges and universities, Mississippi College men are represented on the staffs of all five state-owned colleges in Mississippi, the Texas A. & M. College, Baylor, Lincoln Memorial University in Tennessee, Knox College in Illinois, Mercer University in Georgia, Louisiana College, Union University in New York, Western Reserve University in Ohio, Oklahoma Baptist University, and many others.

Among the larger institutions, Mississippi College men have made good on the staffs of Tulane, Leland Stanford, and Johns Hopkins; and the state universities of Iowa, Michigan, Missouri, and North Carolina.

Considering the smallness of the field for college and university teaching, the number of Mississippi College men employed in it is surprising. It is one more link in the chain of evidence showing the amazing record of our college in producing competent men for all callings.

## Baptist Student Union

### STATE G. A. HOUSE-PARTY

Blue Mountain College students expected to help "Little Sisters" enjoy an ideal Houseparty. When the last train pulled out every "Mountaineer" realized with gratitude in her heart that she, too, had been blessed by experience.

As they followed the trail of "Stars," G. A.'s found a new light to guide them through life and enthroned higher ideals in their hearts as they "hitched their wagons to a star."

Miss Frances Landrum, State Young People's worker, presented a perfectly planned program. Mrs. J. L. Johnson and Dr. John Lake, missionary to China, where outstanding speakers.

B. M. C. girls have missed their "Little Sisters" since they have been gone and are eagerly waiting

for them to come back to the mountain-top.

### M.S.C.W.

The Baptist Student Union held two study courses November 7-11, conducted by Mr. Wyatt Hunter and Miss Anna V. Cameron of the Baptist State Board.

Miss Cameron led a study on "winning to Christ," and Mr. Hunter's course was "Studies in the New Testament." They also conducted noon-day prayer meeting during the week of the study course.

The noon-day prayer meetings for November 14-19 are as follows: Monday, reports of the Alabama Conference; Tuesday, conducted by Miss Margaret Ward; Wednesday, conducted by Miss Romaine Berryman; Thursday, conducted by Miss

Ernestine May; Friday, conducted by Miss Grace Bush; Eleanore Barrow conducted Saturday, using the subject, "Facing the Future."

Miss Virginia Witte, student secretary of M.S.C.W., with Misses Grace Bush, Mary Bush, Bertha Walters, Lois Stewart, and Mr. Niles Puckett, Columbus, Miss., attended the State B. S. U. Convention of Alabama November 11-13.

Dr. Anderson, an exiled Russian missionary conducted prayer meeting two days last week. Students found him intensely interesting, and because of his numerous Christian experiences and of his great knowledge of the existing conditions of Russia today. Dr. Anderson stopped here a few days en route to New Orleans, where he will leave immediately for Russia.

Miss Margaret Gooch, Yazoo City, and Miss Vivian Duffee, Gulfport, will have charge of annual Mississippi State-M. S. C. W. B. Y. P. U. party. All the M. S. C. W. girls are looking forward to that event, and we are hoping the boys are a bit anxious for that date to arrive.

The Junior leader, Miss Ruth Walker, will have charge of the Y. W. A. program for next week, A special costume program on China will be given.

Kendel Gibson, Reporter.

### BSU—MISSISSIPPI WOMAN'S COLLEGE

Last Sunday evening at seven o'clock, members of the Life Service Band had the privilege of giving a program for the Baptist people at Arnold Line Church. Mr. J. W. Oliver, one of our co-eds and an active worker in the church had invited the girls to give a program they had presented for the Life Service Band taking up the last moments of our Lord's life on earth when He was forsaken by everyone.

The program was enjoyed by everyone present, and the invitation was extended for once a month. The following girls had part on the program: Bonnie Lee Mangum, president of the Band and leader of the program, Cleta Jones, Rubye Watts, Marie Carter, Adelle Martin, and Ruth Martin.

It has been such great joy and pleasure to each Woman's College girl and to each faculty member to have during the past week, our beloved leaders of B. Y. P. U., Mr. Auber J. Wilds and Miss Cecelia Durscherl as guests on the campus. For quite a number of weeks we have been looking forward to their coming. Just to know them and to see them as they lived with us for six days has meant great things to everyone. We wish to express to them our sincere appreciation for everything they brought.

The Woman's College spirit was certainly in evidence, for to have the Study Course in the morning meant that the schedule would be moved up thirty minutes. Breakfast was at 6:30, but everyone was glad

to cooperate. There were 98 taking the study course.

The following classes were taught: The Manual by Mr. Wilds; the Junior-Intermediate Leaders' Manual by Miss Durscherl; the Plan of Salvation by President Holcomb; Our Lord and Our's by Miss Jeanette Lawrence.

Again we wish to express our appreciation to Mr. Wilds, Miss Durscherl, to Mr. Holcomb and to everyone who helped to make this B. Y. P. U. Study Course the best we have ever had. To our pastor, Bro. Spencer, we want to express our gratitude for his interest and enthusiasm.

The B. S. U. of M. W. C. will give its annual Thanksgiving service Tuesday evening in the chapel. This service is always very informal and is open to the people of Hattiesburg. We will tell you later how it came out.

B. S. U. of M. W. C. has so many things to be thankful for. We can never name all of the things, but we are all agreed that we are deeply grateful and thankful for the privilege of attending a Christian college like ours—for our president and faculty—we are just thankful for everything. God is good.

### SUNDAY SCHOOL ATTENDANCE NOVEMBER 20, 1932

Jackson, First Church	789
Jackson, Calvary Church	1,024
Jackson, Griffith Mem. Church	468
Jackson, Davis Mem. Church	443
Jackson, Parkway Church	189
Jackson, N'side Church	81
Meridian, First Church	570
Columbus, First Church	783
Columbus, Mission schools	38
Brookhaven, First Church	589
Clarksdale, First Church	335
Forest Baptist Church	202
Morton Baptist Church	170
Springfield Baptist Church (Scott County)	190
McComb, First Church	513
Charleston Baptist Church	191
County Line Church (Copiah County)	85

### B. Y. P. U. ATTENDANCE NOVEMBER 20, 1932

Jackson, First Church	166
Jackson, Calvary Church	214
Jackson, Griffith Mem. Church	238
Jackson, Davis, Mem. Church	229
Jackson, Parkway Church	55
Columbus, First Church	180
Brookhaven, First Church	199
Clarksdale Baptist Church	105
Forest Baptist Church	83
Morton Baptist Church	96
McComb, First Church	155
Laurel, First Church	167
County Line Church (Copiah County)	35

A tiny 4-year-old was spending a night away from home. At bedtime she knelt at the hostess' knee to say her prayers, expecting the usual prompting. Finding the lady unable to help her out, she concluded:

"Please, God, 'scuse me, I can't remember my prayers, and I'm staying with a lady who doesn't know any."—E. H. in Baptist Courier.